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The Christian Century

PUBLISHED WEEKLY

First Article in Series on

Great Churches in America

By the Editors of The Christian Century

The Mount Olivet Lutheran Church, Minneapolis

Missions in Asia's Revolution

An Editorial

JANUARY 25, 1950

In This Issue

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is director of children's work for the Presbyterian, U.S.A., Board of Christian Education. For the past four years he has worked closely with the editors and authors responsible for the new curriculum being adopted by church schools in his denomination, his particular contribution being guidance and service to local officers and teachers in churches using the curriculum.

HOWARD W. OUTERBRIDGE

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Coming

Continuing the discussion of plans of church union, E. Stanley Jones next week writes on "Is Federal Union Organic Union?"

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The Christian Century

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Coming Events

Jan. 23-27. Augustana Hospital Pastoral Care Seminar, Chicago.
Jan. 23, 30, Feb. 6, 13, 20, 27. Chicagoland School of Religion.
Jan. 24-26. Nebraska Ministers' Convocation, Grand Island; Harold Bosley, John Trevor, speakers.
Jan. 24-27. National Congress on Home Missions, Columbus, Ohio.
Jan. 25. American Council on Judaism, New York chapter, Town Hall Luncheon; Sen. Ralph E. Flanders, speaker.
Jan. 25-27. Florida Chain of Missionary Assemblies, Daytona Beach.
Jan. 26-29. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
Jan. 28-31. Florida Chain of Missionary Assemblies, Orlando.
Jan. 29. Chicago Sunday Evening Club; Robert J. McCracken, speaker.
Jan. 29. Ford Hall Forum, Boston; Channing Frothingham, speaker.
Jan. 29-31. Florida Chain of Missionary Assemblies, Winter Park, Winter Haven, DeLand.
Jan. 29-Feb. 5. Youth Week.
Jan. 29-Feb. 10. Seminar for Christian Citizens (Rural) (Friends sponsorship), Washington, D. C.
Jan. 30. United Church, Raleigh, N. C., Institute of Religion; Ralph J. Bunche, speaker.
Jan. 30-Feb. 2. Ohio Pastors' Convention, Columbus; Oscar F. Blackwelder, E. Stanley Jones, G. Bromley Oxnam, speakers.
Jan. 30-Feb. 3. Chicago Theological Seminary Ministers' Week.
Jan. 30-Feb. 3. Chicago Theological Seminary Alden Tuthill Lectures; Paul Tillich, speaker.
Jan. 31. Protestants and Other Americans United for Separation of Church and State Second Annual Conference, Constitution Hall, Washington, D. C.
Jan. 31. New York Institute for Religious and Social Studies; David Daiches, Marie Jahoda, Henry Norris Russell, speakers.
Jan. 31-Feb. 1. American Lutheran Church Spokane Pastoral Conference, Lewiston, Idaho.
Jan. 31-Feb. 3. National Lutheran Council 32nd Annual Meeting, Minneapolis.
Feb. 1-2. Florida Chain of Missionary Assemblies, Vero Beach, Fort Pierce.
Feb. 4-8. Florida Chain of Missionary Assemblies, Miami.
Feb. 5. Chicago Sunday Evening Club; Franklin C. Fry, speaker.
Feb. 5. Ford Hall Forum, Boston; Leo M. Cherne, speaker.
Feb. 5-8. Florida Chain of Missionary Assemblies, Fort Lauderdale.
Feb. 6. United Church, Raleigh, N. C., Institute of Religion; Max Lerner, speaker.
Feb. 6-9. Perkins School of Theology 14th Annual Ministers' Week, Dallas; Bishop Sante Uberto Barbieri, Charles R. Goff, John Knox, lecturers.
Feb. 7-10. Churchmen's Seminar (joint Protestant sponsorship), Washington, D. C.
Feb. 7. Florida Chain of Missionary Assemblies, Homestead.
Feb. 12. Race Relations Sunday.
Feb. 12-18. International Council of Religious Education Annual Meeting, Columbus, Ohio.
Feb. 14-16. Pacific School of Religion Annual Earl Lectures, Berkeley, Calif.; Bishop Stephen Neill, speaker.
Feb. 14-16. Pacific School of Religion Pastoral Conferences, Berkeley, Calif.; Georgia Harkness, Ernest M. Ligon, Bishop Stephen Neill, speakers.
Feb. 16-19. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
Feb. 19-25. Brotherhood Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, JANUARY 25, 1950 NUMBER 4

EDITORIAL

Attlee Calls for a General Election

WHEN Prime Minister Clement Attlee called on January 10 for a general election on February 23, he gave the British political parties just 43 days in which to conduct their national campaigns. The contest will be held in the worst weather of the year. This fact is likely to cut down the number of voters who can be persuaded to go to the polls, which may reduce the prospects of a Labor victory. But Attlee's decision to hold the election at that time was wise from the standpoint of national interest, even though it was debatable when viewed solely in terms of party politics. The election had to be held before the end of June, when the five-year term of Labor's power runs out. Holding it sooner rather than later will give Britain a government with a new mandate with which it can face the grave decisions now coming up. These concern the Commonwealth policies which are being worked out in the Colombo conference, the readjustments which will be required by reduced Marshall plan aid, the definition of Britain's role in the defense of western Europe and its further contribution to the economic rehabilitation of the Continent. Decisions of such consequence could not be postponed or made tentatively without injury to the nation and to the international commitments of the British people. Mr. Attlee's choice of an early date therefore reflects credit on his statesmanship.

What May We Expect From the Election?

PUBLIC OPINION concerning the Labor government has largely been crystallized during its four years in office, and the clamor of an election campaign is not likely to change it much. Americans will be wise to follow the general arguments of the campaign, but not to permit themselves to be swayed by extreme charges made by either side. In that democratic country, as in our own, the supreme test is the ballot cast by free citizens in the privacy of the voting booth. Until their judgment is known, it would be folly to count too confidently on the outcome of the election, as our 1948 experience demonstrated. Will the defeat of Labor governments in New Zealand and Australia be followed by a similar defeat in Britain? Or will British Labor continue in the general election the unbroken and unparalleled succession of victories it has won in by-elections since it came to power in 1945? Free men, protected in the exercise of the franchise by the secret ballot, will decide, and their decision will be accepted by both sides. Americans will expect that, but some of them may not be prepared for what follows. Regardless of the outcome of the vote, the general character and direction of the British government are not likely to be greatly affected. Labor has set up state health and housing plans and has nationalized coal mines, transportation and the Bank of England. The Conservative party does not propose to denationalize. It will stop the process before it includes the steel industry; Labor will continue it that far and then it too is likely to stop. For Britain has learned that there is no magic in socialism; that regardless of the form of control at the top the standard of living depends upon adequate resources and modern tools, upon intelligent management and diligent work, faithfully and cooperatively done.

Imperialism By Default?

ARE WE GOING to be forced into a dangerous belligerency in Asia by the exigencies of American domestic politics? It could happen. For some weeks Republican attacks on the administration have centered on the demand that the department of state take a position which amounts to an effort to contain communism in Asia by military force. At first it was claimed, with considerable basis in fact, that we had no Asiatic policy. Then Secretary Acheson defined that policy anew. The essence of his statement was a reaffirmation of our historic policy of respecting the territorial and administrative integrity of China. He added to that an offer to assist the countries of southeast Asia to improve their standard of living along the lines of President Truman's Point Four program, and so to put these governments in a position to repel the further advance of communism. This meant that we refused to occupy Formosa, which we have recognized is Chinese territory. Mr. Acheson pointed out that Russian efforts to alienate Manchuria, Outer Mongolia and other Chinese territory will certainly incur the resentment of the Chinese people when they learn what is going on. That he rightly assessed the point of view of Asiatics is shown by a statement made by Prime Minister Nehru of India at the recent Commonwealth conference in Colombo. Said Mr. Nehru: "Even a victory for communism in Indo-China would, as far as the fight against communism in the East is concerned, be a lesser evil than the continued operation of French imperialism in that country." In other words, Western imperialism must end as the first step in stopping communism. This is a fact which Senator Robert Taft and other critics of the administration policy seem incapable of understand-

ing. But Communists understand it very well, and their seizure of the American consulate in Peiping proves that they are doing their best to provoke military action on our part which will play into their hands. We hope that the state department refuses to be dislodged from its sound position by the clamor of partisan politics at home. Any other course would probably lead to war, and one of the first casualties would be the Christian missionary movement.

Ban Advertising Of Liquor!

CROWDED hearings are taking place in Washington on Senator William Langer's bill asking Congress to outlaw interstate transmission of alcoholic beverage advertising. On January 12 members of the Senate committee on interstate and foreign commerce heard 32 witnesses, led by Wilbur E. Hammaker, Methodist bishop of Washington, urge passage of the Langer bill. Hundreds of people hailing from many parts of the country applauded witnesses, who came largely from Protestant church and youth organizations. Several members of Congress asked that the record of the hearing show that they had received petitions from their constituencies, signed by thousands of people, asking passage of this legislation. This does not mean that the opposition has been silenced, or that powerful influences will not be brought to bear on Congress to block passage of the Langer bill. Identical bills introduced by Senator Capper in 1947 and 1948 were killed in committee. But the demand for legislation of this character persists and grows, as it should. Interstate advertising of intoxicants, whether by press, radio or television, must be stopped. Some false and fraudulent advertising is already controlled by law, as Donald B. Cloward of the Northern Baptist Convention's council on Christian social progress informed the Senate committee. Liquor advertising rightfully belongs in this category. Its purpose is to deceive. It is directed at the youth of the nation. It invades homes with false and glamorous promises. It crosses the boundaries of dry states and territories and encourages citizens to violate their own laws. Congress should use its power to declare that interstate transmission of liquor advertising is opposed to sound national policy and must stop. It will have to do so if church people make their convictions known to their congressmen.

New York Mayor Raises Public Morality Issue

SHALL GAMBLING be legalized? Mayor O'Dwyer of New York answers "Yes." He says people gamble, whether legally or not; that government should accept this as a fact, give the practice the sanction of legality and collect as revenue a share of the proceeds. His henchmen at Albany quickly followed his statement by introducing for passage in the state legislature bills legalizing bingo, lotteries, "horse rooms" and off-track betting. Assemblyman Roman, New York Republican, replied by charging that "the mayor is trying to cover up the wide-open arrangement that now protects the gamblers. He's digging out the old pat proposition to legalize what he can't correct." Substance is given to Mr. Roman's statement by the drive which O'Dwyer's police are making against gambling in that city. That the mayor will not have easy sailing in his efforts to legalize this form of vice is clear from the action of the Protestant Council of New York. With commendable speed it immediately urged the legislature and Governor Dewey to reject the mayor's proposal. The council pointed out that legalization would not eliminate the criminal element that organizes gambling, but would encourage and enlarge it. A hundred Brooklyn clergymen went further and decried the "lack of moral integrity" behind the legalization move. But the Federal Council of Churches defined the real issue when it branded gambling as "an insidious menace to personal character and morality" and called for "restraint rather than promotion." Protestants over the nation have sound reason for gratification at the stand taken by their associates in New York. The issue raised by Mayor O'Dwyer is one of personal and public morality, and no specious claims of monetary advantage to government ought to be allowed to obscure that fact. If the state legalizes moral decadence, it cannot maintain its own vitality. We who have seen gangster elements rise in Germany and Japan and take over strong governments ought to recognize the danger that this could happen in America. If this country ever succumbs to gangster rule, it will do so because it has not had the moral vigor to cut the financial roots of civic corruption by relentless war against gambling and its associated evils.

D.P. Opposition Hits New Low

ONLY DESPERATE fear that a more humane and generous displaced persons law was about to be passed could have occasioned Senator Pat McCarran's charge that administrators of the present act had ignored army warnings and admitted Communists. The Nevada congressman has long opposed liberalization of the 1948 D.P. law, and in the first session of the 81st Congress managed to prevent its revision. Before that session adjourned he went to Europe and at public expense attempted to gather evidence to be used against revision. The fact that the worst he could do was to make this charge concerning one or two persons among the more than 100,000 who have been admitted indicates the weakness of his case. The displaced persons commission promptly and emphatically denied the truth of his claim. This denial was powerfully reinforced by Msgr. Edward E. Swanstrom, chairman of the National Catholic Resettlement Council. At a press conference in New York, Monsignor Swanstrom said displaced persons scheduled to enter this country are carefully screened by the International Refugee Organization and by army intelligence. "To our knowledge," he said, "there has been only one subversive held at Ellis Island and returned of the 121,123 persons admitted under the act." He also refuted contentions that the 1948 act is anti-Catholic, pointing out that "48 per cent of the D.P.'s entering this country are Catholics." His statement on both points deserves to be accepted as conclusive. The 1948 act should be amended (1) to admit 195,000 more displaced persons in addition to the 205,000 for which it provides, since 400,000 is the minimum num-

ber required if the United States is to take its fair share of these war victims; (2) to lift some of the needless and cruel restrictions which it places on the admission of persons who are not laborers; (3) to permit the entry of families some of whose members may not qualify for reasons of health; (4) to give officials greater discretion concerning admission of persons from countries whose quotas are filled; and (5) to extend the life of the law two years beyond its 1950 expiration date.

Stassen Warns Colleges To Avoid Tax Abuses

MOST COLLEGES and universities are having financial trouble. But some are in danger, says Harold E. Stassen, of getting into even more serious trouble through abuse of their tax-exempt status under the federal income tax laws. This abuse takes the form of "dubious" deals with industrial companies or other business enterprises. The president of the University of Pennsylvania informed the recent Cincinnati meeting of the Association of American Colleges that 445 institutions of higher education are getting income from sources other than tuition and endowments. Their total investment in noneducational businesses is between $300 and $400 million. Many institutions are taking title to ranches, orange groves, industrial or business firms, then leasing them back to their former owners on a long-term basis. The enterprise goes off the tax rolls because its new owner is tax-exempt. The former owner, now free from the obligation to pay the corporate tax, pays the college a handsome rental and still makes more money than he could before. Nobody loses but the taxpayer and the tax-dodging enterpriser's competitor. The latter goes on paying taxes or looks around for a tax exempt institution to relieve him of that necessity. Mr. Stassen cited as an example two competing businesses, each making $100,000 a year. One pays a 38 per cent corporate tax, which leaves $62,000 for the stockholders. The other, "owned" by a college, pays no tax. It gives the former owners $80,000 a year for operating the business, keeps $20,000 for itself. The former owner makes $18,000 more than his taxpaying competitor. His additional profit plus the cream skimmed off by the college comes from the $38,000 which the government, meaning the rest of us, must make up some other way. No wonder Mr. Stassen calls this practice "unsound" and "unethical" and urges colleges to put a stop to these "shenanigans." Practices like this, as we have previously insisted, strengthen the case for outright abolition of tax exemption for religious and educational institutions.

A.F.S.C. Head Retires Soon

FOR MORE than twenty years, Clarence E. Pickett has headed the outstanding work of the American Friends Service Committee. Now the committee announces that on April 1 he will retire as executive secretary, his successor being Lewis Hoskins. During Clarence Pickett's administration, the name of the A.F.S.C. has become known all over the world as an agency of humanitarian Christian service, especially among children. Its main emphasis is on peace and reconciliation, but the forms in which it has sought to serve these aims are almost as diverse as the sufferings of mankind. Soon after Mr. Pickett assumed executive direction of the committee, the serious tensions arising out of the economic collapse of the early thirties demanded attention. A quarter of a million miners could no longer depend upon coal for a livelihood. So the A.F.S.C. began with relief feeding, and branched out from that into helping miners establish themselves on subsistence homesteads. Mr. Pickett worked with the Farm Security Administration but also guided the A.F.S.C. in building a cooperative and self-help community at Penn Craft in southwestern Pennsylvania. When the war came the committee again organized a large program of foreign relief, and worked so effectively that it received the Nobel peace prize in 1947. Since the end of the struggle it has been administering relief under the United Nations for Arab refugees in Palestine. It is also doing rehabilitation work in Germany and Austria, maintaining work camps at strategic centers and setting up Friends International Centers in many parts of the world. At home it is carrying on educational projects in race and economic relations, international relations institutes, and work and study projects for young people. In all this Clarence Pickett's wisdom and compassion have found manifold expression. The continuance of the Friendly ministry of the A.F.S.C. is his greatest monument. We extend our congratulations to a great minister of reconciliation on the completion of his service and our best wishes to his young successor as he enters upon his labors.

Catholic Leader Defends Federal Council

CHARGES that the Federal Council of Churches favors socialism and helps communist organizations have been answered by George G. Higgins, assistant director of the social action department of the National Catholic Welfare Conference. In "The Yardstick," a column syndicated to 20 Catholic papers, he declares that these accusations are "unfounded," that the position of the Federal Council on economic questions is "a good point of view and the very antithesis of socialism." In another column Father Higgins refers to John T. Flynn's book, *The Road Ahead,* which attacks the Federal Council, as "the most emotional, illogical, inaccurate and probably even libelous book which we have ever been foolish enough to purchase." . . . The United Nations has good reason to know what is the position on world questions of the churches affiliated with the World Council of Churches. The American office of the W.C.C. can supply interested persons with a summary of representations made to the U.N. by its Commission of the Churches on International Affairs. During the recent meeting of the General Assembly, the position of the churches was made clear on the following issues, among others: internationalization of Jerusalem; Palestinian refugees; other refugees and stateless persons; human rights and freedoms in Hungary, Bulgaria and Rumania; reference of the status of Southwest Africa to the World Court; freedom of Indonesia; and economic development of underdeveloped countries. . . . On the day the independence of Indonesia was proclaimed

the synodal board of the Netherlands Reformed Church issued a call to prayer for the new republic. Acknowledging that there had been deep divisions in Holland over the proposal to grant independence, the church asked that these differences now be forgotten so that Dutch Christians can "show without equivocality that we are concerned with the well-being of the Indonesian people." . . . Newspapers which ordinarily play down stories bearing on Catholic-Protestant relations are playing up accounts of the persecution of some Church of Christ missionaries in Italy. Their missionary activities have produced the false charge, especially familiar in South America, that these Protestants are secretly attempting to aid communism. . . . The Foreign Missions Conference, which is made up of representatives of 108 mission boards in the United States and Canada, at its 1950 meeting urged the churches vigorously to support President Truman's Point Four program to aid economically backward areas. Emory Ross, Africa secretary of the conference, said that the missionary enterprise "has been the largest single contributor to . . . the broadest and most intimate international peacetime cooperation."

Missions in Asia's Revolution

HISTORY marches on. The foreign secretaries of the member-states in the Commonwealth are meeting in Ceylon to decide the foreign policy of what was once the British empire. Not in London; not even in England or in the western hemisphere. But in Ceylon, at the southern tip of Asia. And Ernest Bevin goes, though a sick man, making no complaint. He knows that the meeting has been located with a profound sense of changing historical realities. It signifies the changing nature of the Commonwealth. Even more, it signifies the changing nature of the whole international order. The white world no longer summons the world of the colored peoples to its capitals to receive the word of the law.

Essentially the same thing is happening to the Christian enterprise, especially in its world aspects. The recent Eastern Asia Christian Conference at Bangkok was to some extent a recognition of the change, and therefore will have its place on the list of history-making church gatherings. But Bangkok turned out to be more important as symbol than as fact. The moves made there to shift the control and direction of the missionary cause, good as far as they went, left an impression of timidity and tentativeness. Bangkok did not produce any challenging leadership for churches which wish to carry an evangel to an Asia in the throes of revolution. The men and women who were there were being driven by events; they were not anticipating them. They were following in the wake of history, not making it.

To realize what sort of strong, fresh-minded, path-breaking leadership the Christian enterprise needs today in the Orient, the problems confronting the enterprise must be studied in the light of the revolutionary period which has dawned there. Church leadership has talked about a coming revolution in the East ever since the century opened with the Boxer rebellion. But now that the revolution is actually here, and permeates the mind of every thinking Asian every waking hour, what passes for leadership, both in the missions and in the churches, too often seems to be trying to hold change in the work of the Christian forces to a minimum. If it could, it would like to persuade itself and the churches that, without regard to what is going on in other fields of human activity in Asia, for Christian missions it is a case of business as usual or the mixture as before.

To see how disastrously such an effort is bound to fail, consider two matters now up for decision in the Far East. There is no direct connection between them. But looked at together they shed much light on the changing circumstances of Christian missions in Asia and the need for a bold, precedent-scorning church.

I

Look first at the question of future missionary work in India. For months past, ever since it became apparent that India was about to become a sovereign, independent nation with control over its internal affairs as complete as that exercised by any Western state, Christian leaders have been asking whether missionaries would continue to be admitted, and if so, on what terms. The opposition which Gandhi frequently expressed to proselyting carried over, after independence was gained, into a feeling on the part of many Indian nationalists that missionary work *per se* involved a subtle—and sometimes not so subtle—form of spiritual patronage on the part of the West. There were a good many demands, when India's constituent assembly first took up the task of constitution-writing, for sweeping prohibitions against the coming of more missionaries or mission funds from the Occident.

Fortunately, other counsel prevailed in the New Delhi assembly. India's new constitution guarantees religious liberty, and so far as the basic law of the young republic is concerned, Christianity finds itself on exactly the same footing as all the other faiths. Indian Christians have been placed in posts of great public importance without suffering any disabilities because of their religious loyalties. In working with the National Christian Council of India, and with the mission boards in Britain, the United States and other Western countries, the Indian authorities have shown a friendly readiness to cooperate in every possible way. There is prevalent throughout the churches a belief that all past misgivings regarding what would happen to the missions after Britain's withdrawal have been proved unfounded. Some of them have been. Nevertheless, regulations for the control of missionaries are being accepted and precedents continued which may yet make serious trouble.

One of the factors which most seriously compromised the position of the Christian missions in India during the closing days of British rule was the loyalty oath required of all missionaries admitted to the country and the promise exacted from them to refrain from all political activity. Our readers will recall the protests made by this paper against the British government's famous "Memorandum A," which American boards felt compelled to agree to on behalf of their missionaries as the price of continuing work

in that country. Such regulations made it possible for the British to keep E. Stanley Jones out of India for years and forced the return to this country of several younger missionaries accused of violating the pledge against political activity. That pledge was so loosely worded and interpreted that local authorities could, and on a few occasions did, insist that it prohibited Christian missionaries from any expression of sympathy with India's aspirations for liberty.

Indian patriots naturally took violent umbrage at the requirements of "Memorandum A." In their eyes, the Christian workers who came to India under its provisions were pledged, not to a simple practical neutrality, but to a partisan support of British imperial rule. British and Canadian mission boards were not much affected, since it was taken for granted (on dubious grounds in numerous individual instances) that the loyalty of their missionaries to the rule of the king-emperor could be counted on. But American missionaries or their boards were required to give an explicit pledge which exposed them to the suspicions, and often to the outspoken opposition, of the very Indian people whom they were seeking to serve in the name of Christ. Had the struggle for independence dragged on much longer, and particularly had it broken over into widespread revolutionary bloodshed, "Memorandum A" would probably have eventually scuttled the whole American missionary effort in India.

American mission boards and missionaries were well aware of this possibility during those tense days. They were unhappy about it. But when the issue was raised, as it was in these columns, they usually threw up their hands and said, "What can we do?" Only an occasional E. Stanley Jones was strong enough and bold enough to say in effect: "If I go back to India at all, I will go as a free man, with my loyalty pledged only to the Christian gospel as I apprehend it."

It is time to recall the story of the ill omened "Memorandum A" because the new government of India has taken over almost exactly the same policy for the control of missions which Indian patriots so bitterly resented when it was imposed by the British. American missionary societies are once more debarred from the country unless they will pledge not only "all due obedience and respect" for the government but also that "in whatsoever part of India they [the missionaries] may be," they "will carefully abstain from political affairs." When the vague but sweeping nature of the promise is coupled with the fact that the new government announces its intention of granting admission only if "the nature of the work of the missionary shall be of advantage to India," it will be seen that a political loyalty test is taking form which is as repugnant to Christian freedom of conscience as were the former British pledges. What India requires today, Pakistan can be counted on to demand tomorrow.

But this is not all. The new government of India intends to enforce its controls over the missionaries by limiting the granting of entrance visas to workers of societies and mission boards which are certified by the National Christian Council of India. But there are churches and mission bodies which are not affiliated with the N.C.C., some of them for reasons of conscience. And while there is provision for application for visas by the unaffiliated boards and by independent missionaries, the intimation is strong that very few Christian workers who are not approved by the N.C.C. have much chance of getting in, or of getting back to India if they are now in and venture out. Certainly, restricting missionary work to organizations and persons sponsored by the N.C.C. will lift the level of missionary intelligence and perhaps protect India from the ministrations of some crackpots. Yet some of the most revered missionaries India has known have worked independently. And we do not believe that it is the proper business of the National Christian Council to keep those who would serve Christ out of the country, no matter if there are irregularities in their way of serving.

If the Christian missionary enterprise is to continue in India—and the need for it was never greater—it should be as a free enterprise. There should be no loyalty tests or oaths. There should be no screening out of missionaries on the basis of employment only by certain approved societies. Christian workers who seek to serve in that country, whether they are citizens or aliens, should be granted the opportunity to do so on the basis of the principles laid down by the International Declaration of Human Rights. When Mr. Nehru's government takes time to reflect on all that is involved, we believe that it can be counted on to break cleanly with the precedent set by Britain's unhappy "Memorandum A." And we believe that the Christian mission boards and churches will yet show the young republic how, through implementation, it can invest the Declaration of Human Rights with authority.

II

Consider now the situation in which the Christian church finds itself in China. Although this is a problem of an entirely different character, it again shows how great is the need for a break with past precedents. The Chinese church was not represented at Bangkok. If it had been, as we suggested in our editorial comment on that conference, the emphasis in its resolutions on the challenge of communism might have been different. How different, a statement adopted by the National Christian Council of China indicates.

Instead of betraying either dismay or apprehension because of the Communist triumph, the N.C.C. declared in this statement that "as Christians we should give praise to God for the awakening of the social conscience which we see spreading day by day under the New Democracy." It called on individual Christians to welcome "the advent of these great times" and to bear a hand, "each in his own place and to the limit of his strength," in the work of national reconstruction. As for the churches, they must "put themselves positively behind the movement for increased production, raising the people's standard of living, taking a deeper interest in the farmer, the laborer and those in society in special need." The character of the Christian church as "a People's Organization" was stressed, as were its ability to help the new regime in preparing young people for lives of public service and the hope that its hospitals, "still at least one-half the medical service in China," might become the foundation of a nationalized medical service.

Here is a picture of a church trying to live under Com-

munism, and at the same time to serve the whole Chinese people, which so far has hardly been perceived even vaguely in this country. The articles by Dr. T. C. Chao, the Chinese president of the World Council of Churches, which this paper printed last year (March 2 and Sept. 14), might have prepared the minds of Western Christians for something like this. But those articles were generally brushed aside as the freakish ideas of an unrepresentative individual. The National Christian Council, the most representative Protestant church body in China, can hardly be similarly minimized or ignored. Certainly not with wisdom.

We believe, as we said when commenting on Bangkok, that the warnings uttered there concerning the nature of Communist tyranny and the Communist deception of the hopes of the masses were fully justified. Nevertheless, the effort of the Chinese Christian churches to find a place for themselves in the revolutionary situation is honest and realistic and takes due account of the movement of events. Will the Christian churches and mission boards of the West continue to support a Christian enterprise in China which is on the point of breaking so radically with the past? That is a question which Bangkok did not so much as ask, let alone try to answer. Yet that is probably the most important question in the world for Christian missions today.

We do not know, of course, on what basis Mao Tze-tung and his Communists will allow Christian missions to go on in China. So far, to be sure, there has been very little repression. The impression is general that the Communists will not give serious attention to the matter until they are more firmly in the saddle. What will happen then cannot be foreseen. Perhaps all Western missionaries will be excluded. Perhaps all mission property holdings will be confiscated. Perhaps loyalty oaths to the Communist order will be demanded as the price of entrance for Christian workers. (If in India, why not in China? Or so a Communist minister of home affairs might argue.) Perhaps the whole Christian enterprise, missions and Chinese churches may be driven underground.

Any of these things may happen, or none of them. Nobody knows. The point is that, with such possibilities ahead, much more searching, radical thinking needs to be done on the situation confronting the Christian cause in China. Out of this there could come a much more positive influence on the thinking in American churches concerning a Christian strategy to meet the revolutionary challenge. Without far more understanding by the laity of the realities our Chinese Christian brethren are facing, the appalling likelihood is that the Chinese Christians will presently find themselves repudiated and deserted by the American churches. So far, mission boards in this country, except for generalizations in resolutions which do not register on the public mind, have given the American laity almost no sense of the revolutionary changes which may be soon required in the Christian enterprise in China. But a mission board which is going along leaving its constituents with the idea that the old ways, with perhaps just a trifling minor adjustment here and there, can do the new task, is evading its responsibilities.

The Blood of the Martyrs

EDITOR THE CHRISTIAN CENTURY:

SIR: Shortly after New Year's I received a church bulletin which contained a note from the pastor to the congregation that moved me deeply, as accounts of truly great heroes always stir the soul. In his note the pastor expressed his joy and pride in the members of the congregation who had "braved the rain" in order to attend the service on Christmas morning.

Just let that picture sink into your imagination. Earnest Christians, on the high festal day of their faith, nobly daring the raindrops, some no doubt even lifting umbrellas, and resolutely walking out to the garage, climbing into the car and coming to church. Evidently such valor merits a Te Deum. Who says the race is sinking down which owns lads and lasses like that?

Truly such martyrdom calls to mind earlier martyrs, who "conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight."

The pastor's tribute to those who "braved the rain" suggests a Roll of Modern Protestant Martyrs who performed comparable exploits of faith. Time would fail us to tell the deeds of Gideon, Barak, Samson; it would fail us also to recite the record of some heroisms of our day.

There is Polycarp Brown, for instance, who came to the morning service once every three months, on fine Sundays, and stayed all through to the benediction. Hell's foundations tremble when shaken by devotion like that.

There is St. Teresa Robinson, who, it is true, did not stop the mouths of lions, but did stop the mouths of patrons of the Ladies Aid suppers, having made pies four times in one year.

There is Pierpont Morton, who increased his subscription to the church from $2 to $3 a Sunday, and was fittingly rewarded by another deduction from his income tax.

There is Barnabas Cox, who with unvarying fidelity attended the Easter service and the annual meeting every year; and Demos Duval, who attended two Men's Club dinners and even played end man in the Minstrel Show.

There is Mrs. Boanerges Johnson, who during the fall and winter drove her two children seven blocks to Sunday school, called for them at 11 a.m. and drove them home again. Of such is the Kingdom of Heaven.

Surely the blood of the martyrs is the seed of the church, today as in the far yesterday. Such martyrdoms as these promise a great harvest for the church of tomorrow.

They climbed the steep ascent of heaven
Through peril, toil and pain.

Yours,

SIMEON STYLITES.

This Is the First of a Series of Twelve Articles Written by the Editors Of The Christian Century on Successful American Churches As Named by a Poll of American Protestant Ministers

Great Churches of America

I. Mount Olivet Lutheran, Minneapolis

THROUGHOUT this land, Christian congregations are building new temples of hope. Believing that the magnitude of their contribution should be better understood, The Christian Century this year sets out to find, study and describe twelve great churches of America. The quest will take us to all parts of the United States and to cities, towns and open country.

Our nation was founded by men of faith. The first buildings they erected in the wilderness, after their own shelters, were churches. Today our country has good reason to appreciate the worth of the ministry which its churches are rendering, but all too often their hard-won victories are taken for granted. Too generally the sacrificial achievements of these communities of outreaching compassion are underrated or ignored. This series of articles represents an effort to have these contributions understood and acknowledged. If these studies of successful churches help to bring a belated recognition to all, if they inspire other congregations to fulfill with greater distinction their high mission, they will have served their purpose.

The splendor of illuminated towers, the beauty of lofty arches and the grandeur of masses of masonry are often accepted as signs of greatness in a church. But a church can have all these and still miss greatness. The truly successful church lives in the dignity of redeemed personal character, in the integrity of happy and devoted homes, and in civic virtue, courage and compassion.

I. How Mount Olivet Was Chosen

To discover the churches in which an ever new Christian life is finding contemporary structure, we addressed an inquiry to more than 100,000 Protestant ministers in this country. We asked each to name for us the most successful church he knew in a large city, in a small city and in village or open country. When the returns came in, we tabulated the choices of the ministers by regions, taking a church of each of the three categories in the northwest, the southwest, the southeast and the northeast.

The twelve churches thus nominated by the ministers of America are being studied by the editors of The Christian Century. The report on the first of these studies, made in the northwest, is presented herewith. Others will appear monthly during 1950. We invite the readers of The Christian Century to come with us now on a trip to the Mount Olivet Lutheran Church (Augustana) of Minneapolis.

Minneapolis is a city of more than a half-million people, but its taxi drivers all seem to know where Mount Olivet Lutheran Church is located. At 7:30 on a midweek morning one of them told The Christian Century's representative that he was always taking people out to this church on the south side of the city, often "at unholy hours like this," and that whenever he passed he saw automobiles parked there. "Strange a church should have so much going on," he mused. He did not know the pastor's name.

Mount Olivet is a busy place. It has had to be busy, for it has grown from 331 members in 1938 to over 5,000 in 1950. This remarkable feat is the more significant because there is nothing bizarre about the church or its methods of work. The soaring Gothic lines of its new $750,000 sanctuary will never be mistaken for a theater or country club. The church regularly holds three services each Sunday morning to accommodate the multitude which crowds into its doors, but they come to join in dignified services of worship, not to see religious vaudeville. The people listen attentively to brief biblical expositions given in a quiet voice by the tall young pastor, not to homiletical rabble-rousing or religious soothing syrup.

What then makes Mount Olivet Lutheran Church (Augustana) one of the great churches of America? What is the secret that has in a little more than a decade increased the size of this congregation by 1,500 per cent? Or is there any secret? In any case, what does this church have to teach Christians in other churches concerning people's need for faith and the church's ability to meet it?

The Christian Century's study has led to the conclusion that Mount Olivet has no "secret" of success. Visits to the church and interviews with pastor, staff and members, with public officials and citizens of the community have revealed no magic formulas, no novel "techniques." A number of factors which have come to light have a bearing on the church's growth, and these will be described. But neither singly nor in combination do they fully explain this remarkable congregation. Something more subtle is involved. What the vital element is that makes this one of the great churches of America is discussed at the conclusion of this article.

II. The Urban Setting

A superficial explanation of Mount Olivet's growth ascribes it all to the church's fortunate location in Minneapolis. The city grew from 492,000 in 1940 to an estimated 560,000 in 1950. A large part of this increase has settled in the southwest part of the city where Mount Olivet is lo-

Mount Olivet Lutheran Church, Minneapolis, was chosen in The Christian Century's poll of ministers as the church most worthy of study in a city with population of more than 100,000 in the states of Minnesota, Iowa, Nebraska, North Dakota, South Dakota, Montana, Wyoming, Idaho, Washington and Oregon. Other churches frequently voted for in this group were the Hennepin Avenue Methodist and Central Lutheran churches, also in Minneapolis.

cated, 50 blocks from the center of the metropolis of Minnesota. Here the church stands in a new community of young families, of whom about 80 per cent own their homes, which have an average value of from $12,000 to $15,000. Rentals, which are scarce, are the highest in the city. The educational level of the people in the neighborhood is also the highest in the city. Most of the church's employed members have white collar jobs, and their estimated average annual income is $3,600. The fact that the church is connected with the Augustana Lutheran denomination is probably a help in attracting members, the state being Minnesota. But the point is debatable, since half the present members of the church did not come originally from that denomination.

These population facts create a favorable environment, and they have undoubtedly contributed substantially to the growth of Mount Olivet. But other churches in the community, even other Lutheran churches, have not benefited from these conditions to the same extent. Some of these other congregations were organized after the First World War, when Mount Olivet got its start. If the lack of a hampering tradition, if a young membership helped the one, why did they not help the others? Environmental explanations simply do not explain.

III. Lives are Changed

Closer to the realities of the situation is the fact that a great many people willingly—even eagerly—affirm that their lives have been utterly changed as a result of the ministry of Mount Olivet. The church is appropriately named. Like the "green hill far away," it is a place of spiritual travail made victorious by the love and power of God. One cannot talk with its members, as our editor did, without discovering that this church is making a tremendous difference in their lives.

Women gratefully describe how homes once broken have been re-established on a solid foundation of enduring affection. Former alcoholics eagerly tell of their liberation from the living death of abject addiction. Men who once suffered the tortures of mental or nervous breakdown quietly affirm that this church has helped them to recover wholeness and peace of mind. Once indifferent people who acknowledge that they were sunk in self-centered materialism declare that here they have found the real meaning of work. Young people speak of the church with love and serve through it with devotion.

Mount Olivet has a reputation for helping people. Its telephone rings often with calls for help, but it also often rings with reports of inner victories won. A sizable correspondence is carried on relating to spiritual problems. People come to the church to discuss their problems, which range all the way from grave spiritual struggles to the difficulties of little David Harrison, who stormed into the church office while our representative was there. "I'm being chased," panted this six-year-old. "Those boys are after me. Please call my mother." Outnumbered on his way home from school, this young citizen instantly knew what to do. Like many an older person, he hotfooted it to Mount Olivet for help. Like them, he got it.

Lives are being transformed through the work of this church, and this fact is a far more important element in its success than its location. But that is not the whole story, although it comes close to being the major part of it. Men, women and children walk in newness of life as the result of the work of other churches as well. We must look farther.

IV. A Leader Who Ministers

Most of the notable growth of Mount Olivet has occurred since Reuben K. Youngdahl became its minister in 1938, so everybody except himself is certain that its development is due to his tireless labor. Dr. Youngdahl is now 38 years of age. He stands over six feet in height and is powerfully built. He was a star athlete at Gustavus Adolphus College, St. Peter, Minnesota, and when he attended Augustana Theological Seminary at Rock Island, Illinois, he earned part of his way as a professional basketball player. In 1945 the junior chamber of commerce of Minneapolis named him the city's "outstanding young man" of the previous year. More recently his alma mater conferred upon him the doctor of divinity degree in recognition of his achievement in building a small congregation into a church almost twice as large as any other in his synodical denomination. There might have been a slight element of penance in Gustavus Adolphus' act, for when Reuben Youngdahl was a student there some teachers made no secret of their impression that he was not the young man in his graduating class most likely to attain eminence in the ministry.

Dr. Youngdahl does not regard himself as a big-city pulpiteer. He still thinks of himself as a small-town pastor. His conception of his job runs something like this: God wills the success of the church. God's power can accomplish his will if he can find a minister and people through whom he can work. That means that the minister who is ready to become God's servant "has got what it takes"—the Word of God that can change the lives of people in any condition. The pastor of Mount Olivet makes a big point of conscientiously "putting in his time." He tries to make himself available, in person and in spirit, at all times, so that God can work through him. So he reaches his office by 8:30 in the morning and often works until midnight.

He thinks it is a disgrace that ministers are such good insurance risks. He says that he was nearly "ruined for life" in an earlier parish because of habits he acquired in a field of limited possibilities, even though he opened a closed church for another denomination and built it, in addition to his own, into a full-time service. Twelve years ago, against the advice of many of his best friends and at a substantial loss in salary, he accepted the call of struggling Mount Olivet because he "wanted to *work* for God." "I know what the power of God can do for people," he says. "As long as there are people who need God, I'll keep on working. Not until we dare to go beyond our strength do we earn the right to tell people what the power of God can do for them."

After he came to Mount Olivet a year-long bout with tuberculosis, which kept him in bed and left him with a collapsed lung, gave him a basis in experience for this conviction. During that year he directed a building campaign from his bed, meeting the building committee there and raising money by telephone for the Mount Olivet church, seating 465, which preceded the present structure. When he recovered, he convalesced with such vigor that in

six years that building was outgrown and the present one had to be started.

Pastor Youngdahl keeps closely in touch with people. During much of the year he spends the hours from five to eight each evening for five days a week making 15-minute calls in the homes of people who need him, including especially prospective members. His staff arrange the calls by telephone and schedule them in sequence so that a minimum of time is lost between visits. Three evenings a week, after the calling schedule, he and his wife are hosts to 30 to 50 church members who are invited to visit the modest Youngdahl home. Every year most of the 1,350 families visit or are visited by the pastor.

Dr. Youngdahl also spends a good deal of time downtown with the men of his congregation and working with the Minneapolis Society for the Blind, the Mayor's Committee on Human Relations and other community groups. In the summer he supervises a boys' camp which a group of Mount Olivet men have bought for the church.

The Mount Olivet minister has little patience with traditional conceptions of preaching. He speaks very simply, grounds his message in the Bible, uses illustrations effectively. His 20- to 25-minute sermons have given currency to the tale that he times them by popping a coughdrop into his mouth; when it dissolves, he stops. Once when he ran overtime he discovered that he had mistaken a button for a coughdrop! Or so claims the local tradition. But with three morning services, he could hardly preach longer. The services, which last for an hour, open at 9:30, 10:45 and 12, with fifteen minutes between. (Last Thanksgiving, Mount Olivet had three services, while five of the downtown churches in Minneapolis had one.) Each Sunday service opens with a processional by the 100-voice choir and closes with the minister and staff members standing at the main door to greet the people. On the morning the Century's observer attended the services, Dr. Youngdahl seemed to greet by name nearly all those who left by the center aisle. More than 3,000 worshipers participated in the three services that day, which followed an earlier communion.

Reuben Youngdahl is one of ten children of Swedish immigrant parents. His father was for 45 years a grocer in south Minneapolis and a charter member of Messiah Augustana Lutheran Church, one of the first congregations of that denomination to hold services in English. The children attended Gustavus Adolphus, the denominational college. Each of the six sons has attained eminence in his calling. Peter is now a lawyer in Los Angeles. Carl is director of music in Augustana College, Sioux Falls, Iowa, and a composer. Oscar, who died a few years ago, served two terms in Congress. Benjamin is dean of the school of social work in Washington University, St. Louis. Luther is governor of Minnesota.

Last spring Reuben telegraphed Benjamin: "I read *Time* this week. You should read *Newsweek*." Benjamin replied: "Both of us should read *Collier's*." The story of Reuben and his new church, which had just been dedicated, appeared in *Newsweek*. *Time* had featured Benjamin's notable work in St. Louis. *Collier's* carried an article about the far-reaching program of social reform on which Republican Governor Luther Youngdahl is staking his political future in Minnesota and the nation.

There can be no question that the able ministry of Reuben K. Youngdahl is a very important element in the phenomenal development of Mount Olivet Church. But it is not the whole answer.

V. All-Member, All-Year Evangelism

The most new members ever received at one time into a Lutheran church in America joined Mount Olivet on November 5, 1944. On that All Saints Sunday, 469 persons were received. On the following Palm Sunday 276 joined. Thus 745 new members, including 502 adults, came into the church that year, since members are received on these two Sundays. The persistent evangelistic witness of the church is conducted by an aptly designated "Committee on Life and Growth," headed by Gerald Patsey, a businessman. That year the committee had a membership of 1,200.

While its efforts come to focus on All Saints and Palm Sundays, the committee works throughout the year. Every church member is urged to take part in the work of evangelism. Dr. Youngdahl believes that this is the principal task of the church. He and his staff carry as much as possible of the routine of the church so that the members may enter into their greatest privilege—that of Christian witness. Thus insurance men report "prospects" to the church as well as to their offices.

In this evangelistically minded church, things like this happen: A man who was hired to drive a bus to gather up children for the Sunday school brought his own family and joined the church. The woman who meets newcomers to Minneapolis with a "Welcome Wagon" filled with samples from stores carries invitations to Mount Olivet. Not long ago she joined the church herself. A salesman member of the church, riding with another salesman, fell into a heated argument over whose church was better. Before they reached their destination they discovered that both belonged to Mount Olivet.

One member of Dr. Youngdahl's staff is responsible for public relations, which includes the enlistment of new members. Miss Aldys Holmes keeps a record of all prospective members and makes the first call upon them. The church subscribes to a weekly bulletin giving information concerning all removals in Minneapolis. Members turn in names of prospective members. Information is gathered from the Minneapolis Church Federation, from the transfer department of the Augustana Church, from the newspapers, from the cards every person who attends the church is asked to fill out. Then the lay visitation committee, with which Miss Holmes works, makes its plans. Each prospect is assigned to a family, and this family calls, invites the newcomer to church, renders any neighborly service it can. New residents receive a letter of welcome from the church. The committee sends out couples, sometimes as many as 100 at a time, to call systematically in the homes of new people. Persons who are ready to join the church are asked to sign an application for membership.

Each prospective adult member is enrolled in a membership class, which meets six times on Sunday evenings before either All Saints or Palm Sunday. Under the direction of the pastor they study *The Lutheran Handbook* by Amos John Trever and other instruction materials to gain

an understanding of the meaning of the step they are about to take. When the appointed Sunday arrives, the entire group takes its place up front in the church and all make their confession of faith in Jesus Christ. No distinction is made between those who are transferring their membership and those who are making the good confession for the first time. Then they sing "My Faith Looks Up to Thee," and the choir responds, "Take the Name of Jesus with You."

Each new member is put to work, looking after old members or new prospects. Every family is urged faithfully to maintain a family altar, with Bible reading and prayer. Over 100 former Roman Catholics have joined the church, as well as people from many other denominations. Members are expected to attend church and to sign the card announcing their presence. Attendance records are kept. Absentees promptly receive a "We missed you" card. Persistent stay-aways are dropped after every effort has been made to reclaim them. The Mount Olivet church roll has no place for inactive members!

All this is organized, purposeful. But evangelism at this church is as natural as breathing. A favorite song of its staff and members may often be heard in its halls or classrooms:

> Lord, lay some soul upon my heart,
> And love that soul through me;
> And may I humbly do my part
> To win that soul for thee.

Nobody who seeks to understand greatness in a church would leave out of account the evangelistic concern which runs strongly through everything that happens at Mount Olivet.

VI. Church Adopts Business Methods

Part of Mount Olivet's job of making the kingdoms of this world the Kingdom of God it does through its own use of good business method. The church has an employed lay assistant who acts as purchasing agent. It owns a fleet of three automobiles to give its staff mobility. It operates on a budget, as any business must. Like a business it does not make out its budget until it learns from the members what its income will be.

Because he believes laymen should major on the church's most rewarding work—evangelism—Dr. Youngdahl assumes responsibility for raising the more than $175,000 which Mount Olivet requires annually for current expenses and retirement of the debt on its building. When the time comes to raise the money, the pastor invites ten or twelve men a day to lunch with him in a private dining room at a downtown club. To successive groups he presents the needs of the church as defined by the finance committee, answers questions on anything the men may have on their minds, and takes their pledges. In two weeks he receives about 125 commitments, meanwhile seeing some other men individually in their offices.

Then follows a week of five "smorgasbord suppers" at the church, to each of which one-fifth of the membership is invited by telephone. The church paper informs everybody that they will be asked for pledges at these suppers, which start promptly at 6:30 and end on the dot at 8. Colored slides are shown of the church, its youth camp and other activities. The pastor sets forth the church's work and needs and members are invited to make pledges for its support. Churchwomen prepare the smorgasbord supper, the cost of which averages about 35 cents per person and comes out of the church budget, as does that of the club luncheons. No printed material is used in this campaign except the pledge cards, which are sometimes mimeographed. About 1,000 pledges are made during this week. Another 300 to 400 pledges come in response to letters written persons who have been unable to attend any meeting. A total of 1,500 pledges is made, covering families and individuals. One member of the church staff, working with Dr. Youngdahl, gives most of her time to finance.

Gordon Ballhorn, vice-president of General Mills and chairman of the finance committee of Mount Olivet, pushed everything aside to talk about his church to The Christian Century. "I hadn't been inside a church for twenty years," he said. "I revolted against the church as soon as I left home. Seven years ago my wife and I dropped in on a service in the little church Mount Olivet then occupied. The minister caught my attention by quoting a line from a popular song to illustrate a point he was making. That interested me. It couldn't have happened in churches I had known. When I left I had something I could take with me. We went back, and we've been going back ever since. We always receive something to carry home. This church has a religion for living. It has color, power. This preacher gets you, then the church gets you."

When our representative tried to pin him down to questions of budget and organization he answered patiently and factually. "But don't miss the point," he said more than once. "The thing that counts here is the spirit. I am in business and I don't discount the importance of sound method. But you are not dealing with a business here. This is a church, and its spirit is what makes things happen."

In another downtown office, after being reminded of what had happened to many churches in the years following 1929, a banker was asked if he thought the church could pay its debt. "Don't forget," he replied, "that Mount Olivet's membership is largely composed of young families who believe tremendously in their church. They are growing and the church grows with them, stronger every year."

This is not to say that finances are easy sailing at Mount Olivet. A church which has built two sanctuaries within a decade, and within a year of its dedication is using to their limit the facilities of its latest building, strains its members' purses as a growing boy strains his last year's suit. Its facilities for religious education are inadequate, even though classrooms are used repeatedly in multiple services. In addition to its church and school buildings which now stand in the middle of the two square blocks of churchyard, Mount Olivet plans to erect a youth center as soon as it can muster the resources. At the present rate of retirement of the church debt, it may take five years before the members are ready to venture again. The church depends upon its members for support, and none have large means. What it does will have to be done without the assistance of millionaire "angels."

An important but still not decisive element in Mount Olivet's achievement is its partial success in developing an organized life adapted to the kind of urban community that surrounds it. As in many churches, the manifold minis-

tries of the women of its membership are well planned and carried out. Unlike most churches, it has a strong men's club with more than 600 members which is doing an excellent piece of work. Its church school has an enrollment of 1,221, with 90 teachers and an average attendance of 900. A vacation school attracts from 400 to 500 pupils. Its "Cathedral of the Pines" youth camp accommodates 50 at a time in week-long camping periods.

VII. An Urban Church Organization

The quality of religious education work suffers somewhat because the church has difficulty in keeping abreast of the demand for more teachers, space and materials. The school added 218 pupils in 1949. Miss Ruth Peterson, a former high school teacher who is director of the church school, hopes that the time will come when pressure on the facilities of the church will let up sufficiently so that better work can be done in teacher training. That will permit the use of better teaching materials and will also help in other ways.

Youth activities of the church include Luther League meetings, a girls' service club and "singspirations." One of these last brought together on a Sunday evening in December, when a Century observer happened to be on hand, around 500 youngsters from grades 6 to 12 from four neighboring churches and Mount Olivet. They sang Christmas carols and other songs, some very much on the "popular" side, attended classes and played games in the church hall, leaving at eight in chartered buses with the youngsters cheering their traffic police escorts.

Because he considers the Christian training of future church leaders of the utmost importance, athletic Pastor Youngdahl heads the sessions of the youth camp in northern Minnesota. Assistant Minister Richard Hillstrom works with him here as in many other activities. They don't waste their time, as letters from the campers indicate. One said: "I have changed a great deal since I was up at camp. It may not be noticeable, but I have a wonderful feeling inside. I can't exactly explain it, but I know that God has taken my hand and he will always guide me through my life." A boy wrote: "Dr. Youngdahl, after my parents were divorced about this time last year, I lost for a while all hope and I regret to add, got farther away from God. I could not see how that was meant, to the eyes of God, to be the right thing. But after Sunday night my whole way of living changed. I see now, if not before, what God is and means to me."

The Mount Olivet men's club is one of the most successful of its kind. To its monthly dinners in the church it brings top-flight speakers on civic and social questions. Nobody is charged a cent, but an offering is taken which not only pays all expenses but supports much of the youth work of the church. Invitations go by a sort of telephone chain reaction. The affair is always precisely timed, like everything else at Mount Olivet. A principal objective, says the minister, is to demonstrate that Christian men can thoroughly enjoy themselves. Climax of the year's fun comes at the annual ladies' night dinner, cooked and served by men, when the poor wives have to try to eat with hinge-handled forks and covered spoons while camera men from Minneapolis papers "shoot" their discomfiture. The club takes pride in its claim that more men than women attend church and it does its competent best to keep them coming.

Bradshaw Mintener, a Methodist layman, who holds an important position in the Pillsbury Milling company, says that Mount Olivet men, including their minister, do more than their share in community activities. Mr. Mintener directed the Minneapolis Community Self-Survey when Dr. Youngdahl was chairman of the Mayor's Committee on Human Relations. This survey and other work of the committee, aided by labor unions, eventually resulted in the enactment of a Minneapolis fair employment practices ordinance. Says Mr. Mintener concerning Mount Olivet: "There is an aura of effective Christianity coming out of that place. I don't know how they organize their own work, but I do know that they have a spirit of community service which makes that church a power for good in this city."

Mount Olivet's relations with the Minneapolis Church Federation are friendly and cooperative. The federation is carrying on a fairly strong program in behalf of the common interests of Protestantism in the city. Mount Olivet's financial support falls considerably below that of most other large churches in the city, although it took a well publicized offering for the federation one Sunday in December. The church's own heavy obligations help to explain that. It is a young church and for that reason has a more difficult task in educating its members to their wider obligations. It is also a Lutheran church, and its record in respect to interchurch cooperation in the city compares favorably with the best of that confessional group. When S. Paul Douglass studied Minneapolis Protestantism in 1944, he found many "sick" churches and others which were growing disproportionately. Less than half the people in the city belonged to a church. Dr. Douglass emphasized the necessity of cooperation among churches and said: "A very primary need of the Christian forces of Minneapolis is to see their enterprise steadily and to see it whole." In many ways Mount Olivet measures up to the standards defined in the Douglass report, but in this respect there is room for definite improvement.

VIII. Wider Community Relations

In its wider community relations, Olivet is bearing an effective witness. One of the city's outstanding figures, who is not a member of this church, pointed out that Minneapolis is a paradox. With its lakes and beautiful homes, it is one of the loveliest cities in America. But it also harbors a criminal element which for years was in the saddle and made it "the worst crime center in the United States." Dillinger used the twin cities as a base. Gangsters bought protection from the city hall, for "gambling is impossible without purchased protection." Then five years ago the church people of Minneapolis rose up and overturned the regime. They elected a new mayor, Hubert Humphrey, now senator, and Mayor Humphrey appointed an honest chief of police. For weeks the battle was touch and go. The lives of civic leaders were threatened and some of them were given body guards.

But they stood fast, and the church people backed them. In five months the vice element had been driven from the city and the rule of the mob broken. Since then Governor Youngdahl has got the legislature to outlaw slot machines.

On December 4, 1949, the Minnesota Poll showed that an overwhelming majority of the people still approve his policy. In all this fight the people of Mount Olivet stood side by side with other Protestant forces of civic decency and they do so today.

The representative of The Christian Century asked Governor Youngdahl what the churches are doing to sustain his program of humane and curative treatment of the mentally ill, of youth conservation and of protection of the people from the rapacity and corruption of organized gambling. He answered simply that they make possible everything he is trying to do. He is convinced that their support is stronger today than it has ever been. He declared that many pastors are praying in their church services for the governor of their state by name, and are openly telling their people that his program is practical Christianity. Mount Olivet, he said, is succeeding because "Rube" and his church put Christian principles to work, because they give laymen the initiative. He himself belongs to Messiah Lutheran, the family church, but he is proud of the fact that his younger brother leads a "laymen's church."

Churchmen, said the governor, head local committees working for the state's enlightened program for remedial treatment of the mentally ill. Many of the clergy are taking the initiative in the youth conservation program and the enforcement of the antigambling laws. Once some pastors joined with 4-H club members to boycott a county fair which featured a carnival outfit that was in league with criminal elements. He pointed out that Minneapolis' 13th ward, where Mount Olivet is located, is the only ward in the city which issues no 3.2 beer licenses. That came about by concerted action of the churches after they discovered that the two places selling the stuff were largely patronized by high school boys.

The governor is affectionately proud of his younger brother, and the feeling is reciprocated. Gideon Seymour, executive editor of the Minneapolis *Star* and *Tribune*, the morning and evening papers of the city, says of the Youngdahls: "Luther carries out as governor his faith as a Christian and Reuben as pastor carries his Christian convictions into civic life." The governor comes up for re-election in 1950, with the gambling and liquor interests solidly arrayed against him and with rifts, which now seem to be healing, in his party. He is staking his political future on the church people of Minnesota and is not ashamed either of his friends or of the enemies he has made. In the coming battle, an important influence will probably be exerted by the churches of Minneapolis. Their achievement, in cooperation with organized labor, in freeing their city from mob rule helped make possible a reform government in the state. The part Mount Olivet plays in that development will be worth watching.

IX. 'The Mount Olivet Spirit'—What Is It?

We hope this discussion of various aspects of the life of Mount Olivet Lutheran Church has made it clear why Protestant ministers in The Christian Century poll chose this Minneapolis church as one of the most successful large city congregations in America. But it has still not answered the question as to what makes greatness in a church. Can that question be answered?

It cannot be decided by any single one of the factors we have discussed. Other churches minister in an environment equally friendly. Others also are channels through which God is changing and redeeming human lives. Others have honest, deeply earnest, hard-working, believing pastoral leadership. Others are dedicated to persistent, intelligent evangelism; employ good methods in assembling and using the means for their continuing ministry; adapt their work to urban living. By almost every such standard Mount Olivet is an outstanding church, rising above most of its contemporaries, but it is not unique.

Yet Mount Olivet has one quality which, while again it is not unique, is an indispensable element of greatness. This quality is difficult to define, except by such a general term as "the spirit of Mount Olivet Church," which admittedly means little to the skeptical. But it means a great deal to the staff and members of this church and it means much to those who have personal acquaintance with it. So an attempt must be made to analyze this spirit, and made with the knowledge that it is foredoomed to at least partial failure.

In the first place, it is necessary to recognize that the "spirit" of a church embraces both a human and a divine factor. On the manward side, it expresses what has been called "the moral magic of leadership." In Mount Olivet, this "magic" is not a monopoly of Reuben K. Youngdahl, although it centers in and finds its fullest Mount Olivet expression in him. This minister has courage, devotion, confidence. He assumes responsibility, ventures beyond his strength. But these qualities of leadership do not make Mount Olivet people dependent upon him. The people too are courageous, devoted, confident. They accept responsibilities, do their part as members of the team, attempt the impossible and glory in its achievement. So to some degree, everybody in this church shares in the moral magic of leadership.

But what is it? Is it nothing more than collective exuberance, an American success story transferred to the field of religion, an ecclesiastical Rotarianism? Is it just what might be expected of youthful members of a youthful church in a youthful community? Is it merely another outcropping of that spirit which makes the New York Yankees a winning baseball team?

X. Christian Pioneers

It is impossible to deny that the attitude one finds in Mount Olivet has a certain kinship with the dauntless, resourceful vigor of the pioneering American spirit, with its glory in big achievement. But it goes beyond that, one soon discovers. When one of the most influential men of the church openly and in congregational meeting opposed beginning the present new building so soon after the 1939 building had been completed, and was voted down by a congregation which took the pastor's side of the issue, what did he do? He bowed to the will of the majority, accepted the chairmanship of the building committee and started the enterprise rolling by making a large contribution toward defraying the cost of the new building. Throughout the discussion of the sort of difference which sometimes makes lifelong enemies, he and the pastor, those who agreed with this layman that the time was not yet ripe to build again and those who backed the minister, main-

tained their relations as Christians. A difference of opinion over church policy, in other words, could not produce a rift in the Mount Olivet ranks.

Or take another attempt to get at the essential thing which makes this a great church—this time made by one of its members. A brilliant woman, formerly a member of another denomination and an accomplished musician, is pouring her life into Mount Olivet. "Here I find a spirit which dares to face life as it is," she says. "This church knows there is a hell and says so, and it knows the alternative to hell and proclaims it. At different times before coming here I was a member of four churches. Their breadth of intellectual interest appealed to me until I discovered that they had become so broad that they forgot the difference between right and wrong. They left me cold and I came to believe that they were spiritually dead and didn't know it. But here I find warm vitality, compelling love, faith that really saves. Why can't other churches be like this? Why can't God awaken them also?"

Or take the businessman whose life once was one long lost week end but who is now a tower of strength in both church and community. "I cross half the continent," he says, "to get back here in time for Thanksgiving church service, and when I step inside the church, drop my bag and hang up my coat I say, 'I'm home.' "

That leads on beyond a merely human association to the element which helps men to transcend their own humanity, lifts them out of themselves. In Mount Olivet this appears in all sorts of places, but supremely in worship. Here more than ever one must speak from faith. The eye sees the vaulted ceilings and stained glass windows of the traditional Gothic, with a tall cross shining on the Lutheran altar. The ear hears the music of a well trained choir, the liturgical voice of Pastor Hillstrom, the responses of the congregation, the simple earnest sermon of Dr. Youngdahl. But beyond what the eye can see the believing spirit knows there is movement, power, forgiveness; beyond what the ear can hear there is deep calling unto deep. The voice of the Lord is sounding: Whom shall I send, and who will go for us? The people answer, Send me. And he says: Go!

These Parents Teach Religion

By Ralph Norman Mould

THE MOST revolutionary large-scale venture in Christian education ever undertaken by an American Protestant denomination is now in its second year of successful operation. Because of this foray of faith, hundreds of thousands of Presbyterian parents are actively cooperating with church school teachers to give their children an entirely new course of training in the essentials of Christian faith and life. This article is a report on this significant achievement in relating church and home in creative cooperation.

With the official approval of the church's General Assembly, the Presbyterian, U. S. A., Board of Christian Education abandoned its entire former set of graded materials at a time when they were gaining in circulation and launched out on a wholly fresh course. This decision involved moutainous labors of preparation. It cost several million dollars. It tested the confidence of the church in its Christian educators. The church did all this because it had come to believe that any Christian education of boys and girls that is to have transforming power requires parental participation.

Materials for Home Use

One of the new curriculum's basic principles is: All parents shall assume and discharge specific weekly responsibilities in the Christian teaching of their children. To help them, the church provides instructional materials for the parents to use at home. It also supplies better assistance to teachers in the form of quarterly 64-page magazines, with a different one for each departmental age group. It publishes a series of graded reading and reference books for pupils which go into homes and become a permanent part of a cumulative home library of Christian source materials.

This took a lot of money, years of work, and a great deal of courage. Skeptics declared that modern parents would refuse to do anything about their children's religious education. They pointed out that the mind-set of this adult generation is to unload responsibility on the church as the institution that is "supposed to do it." Churches themselves have not been guiltless in fostering this attitude. Even when teachers have asked for parental cooperation it has been a matter of "help us," almost never the other way around.

Faith Is Justified

When the program was publicly launched a year and a half ago, even the most sanguine advocates of the new curriculum went often to the Lord in prayer as they realized what a dud or boomerang it might prove. This anxiety was not lessened by the fact that the approximate per-pupil-per-year cost to an average school ran to $3.50, or roughly three times the cost of the former materials. Since the most expensive item was the quarterly magazine that went to parents and teachers ($1.80 for a year's subscription), a crucial question was: Will churches order the magazines for parents?

Faith has been wonderfully justified during the past fourteen months by facts like the following: Among all churches using the curriculum the first year, 83 per cent of all parents received the magazines. This was so good that the magazine price for this second year was dropped 40 cents, and orders on practically all items have gone slightly ahead of last year. At present over 5,300 Presbyterian, U.S.A., churches are using the new materials.

Some 1,200 churches of other communions have also adopted the new program, several of the more interesting

instances being the American Church in Geneva, Switzerland, and certain dioceses of the Episcopal Church. The Congregational Christian Churches and the Evangelical and Reformed Church have contracted to use all the children's home-reading books, although they are developing their own teaching guides.

In this curriculum requiring parent participation a point not to be missed is that it is being used in every conceivable size and type of church and in every state of the union. Only about one Presbyterian, U.S.A., church in twenty has a paid assistant to the minister, so the responsibility for the program has rested on the shoulders of run-of-the-mine teachers and leaders. One of the happiest things to report on the Presbyterian, U.S.A., program is that the size of a church does not determine its success in parent participation.

The Parents Read, Too

Nobody in our communion would pretend that we are ensconced in a promised land of perfect Sunday school education. But we feel with some reason that we have "crossed Jordan"—although the land still remains to be conquered! Getting a curriculum into the hands of people is not tantamount to its sustained effective use or the realization of its underlying aims. Not all parents who receive the magazines are consistently reading them and doing the things suggested with their children—probably not even a majority of parents, although it is almost impossible to secure exact figures on parent participation affecting over 500,000 homes. And since participation is often a matter of degree, it isn't easy to devise measuring rods.

But we know that even the most indifferent parents cannot be totally unaware of their children's religious reading-books entering the home. The books are well written, durably bound, profusely illustrated and attractive enough to stand comparison with good children's and youth books in the commercial trade. Most parents of children through the primary age do some reading of the books with their youngsters, and one can imagine the questions and conversations that ensue.

The books, departmentally graded, unfold a three-year cycle of annual themes on the life of Christ, the story of the Bible and the history of the church. Within this framework essential Christian content is given, according to the age and capacities of the pupils, but always from the angle that this is God's truth for Christian living, not just so much informational matter to be mastered.

All-Family Participation

The older the child, the harder it is to secure parent partnership in his Christian training, for numerous fairly patent reasons. Yet not a few parents of junior, junior-high and senior-young-people pupils are known to urge their offspring to "do their homework," and have openly or surreptitiously read their children's books to improve their own dim knowledge of the subjects treated. What average parent, for example, cannot benefit from a meaty survey of the Bible?

But the real showdown in participation is in whether parents read their magazines, which contain both general background and enrichment articles, and the more important specific home-teaching plans, *week by week*. Quite specific "do this" suggestions are made for follow-through each week. The major objective is not doing certain things but the infusion of thinking and acting in consciously Christian terms into all phases of family living. Home suggestions are, however, quite closely correlated with class session plans as follow-through rather than preparation, for we have not yet dared to make all class teaching dependent upon home preparation. We have already learned that the home-reading books should be more than general background covering the subject area for a quarter's work in class; they need and are receiving an increasingly close chapter-by-chapter and week-by-week correlation with class session plans. But our interest is even stronger in making something Christian happen in all of family living. The curriculum is a tool, a pump-primer.

Most of our churches appreciate that they are out on the frontier in Christian education, and like being there. They wisely are not expecting 100 per cent parent cooperation overnight. They recognize that this is a long haul and every inch of it uphill, when one scans the pagan lay of the land in our time. Occasionally they hear of a spot like Denton, Texas, which for over a year has been getting 65 per cent of its parents out to quarterly departmental meetings. Or they hear of Santa Fe in a particular meeting reaching, out of a potential 74 homes, 54 mothers and 40 fathers. Or they learn of Pittsburgh presbytery, where the minority of our churches not using our curriculum experienced an average 13 per cent enrollment drop last year, whereas the majority of our churches using the new curriculum showed an average 24 per cent increase. They hear that last year the Presbyterian Church, U.S.A., had a 2.1 per cent gain in Sunday school enrollment. This is not large, but it is significant after twenty years of decline. Regularity of pupil attendance has jumped up even more.

For Better Teaching

Through a "curriculum servicing program," the church has given far more teacher and leader training than we have ever had in our denomination before. Last fall and this 47 regional conferences covered the nation. They coached 1,600 volunteer leaders. These in turn conducted over 400 area conferences attended by delegations amounting to better than 30,000 teachers and leaders from local Sunday schools. Among them were some parent representatives. The largest block of time was given to ways of improving parent participation.

Persons leave these conferences and return to their churches prepared to plan their entire curriculum program and in particular to conduct teacher previews and parent previews each quarter. Definite guidance materials have been developed to aid in doing these things. Arrangements are also made for "leaders of leaders" to visit and counsel with particular churches where special problems emerge.

From the experience of over 6,500 churches, including those of other communions, with the new courses of study, we have learned that parents will cooperate in most cases in the Christian education of their children if the church has a good plan and persistently follows it up. We have also discovered that helping parents with the education of their children quickly gets us into education of the parents. Here centralized planning and coordination are essential. We have found that improved materials are no cure in

themselves; they have to be personally interpreted. This is best done at the time the parents' magazines are distributed, and it is best done in the home and usually by the child's teacher.

Our experience has taught us that parents desire concrete help in dealing with the specific things their children are reading, doing, thinking, learning, feeling. General parents' meetings, while all right occasionally, are of secondary importance. The most valuable sessions are the parent previews of the total materials for the quarter's work, held just before the quarter begins. They are most successful when held in homes, not when meeting in the church. If representative parents are selected for each department or class, they seem to have more success in these previews than teachers. They are also effective in getting other parents to participate. This contributes directly to the church's evangelistic concerns.

Throughout the Presbyterian and other churches using this new curriculum, it has led to a wide variety of ministries by and to parents, as well as to more effective Christian education of children. Boiled down, our experience has demonstrated that while there is no one way, no "quickie" solution, for securing parent participation in the Christian teaching task, they will cooperate, and gladly, when the teachers, ministers and others have a mind to work and the means to work effectively.

New Leaders for Japan

By Howard W. Outerbridge

THE PLACE Japan takes in world affairs will depend largely upon the men and women to whom are entrusted the responsibilities of leadership. With her old leaders either dead or discredited, a new generation of unknowns is rising to take their place. Whither will they lead the most modern of Asiatic states? Will they move toward democracy or dictatorship? The destiny of their country, of Asia and perhaps of the world will be profoundly influenced by the inner orientation of these new leaders.

I

Japanese educators recognize this and openly voice their need for a new spiritual foundation. Recently the American Council on Education was told at a meeting in Washington that Japan and the world need a spiritual revolution, a "new order of values." The statement was made by President Nambara of the University of Tokyo, the most famous institution of learning in Japan. He declared that the greatest problem of our day is the confusion and bewilderment created by modern science and modern technological development, since these stand alongside an abysmal barbarity symbolized by two global wars past and another threatening.

Dr. Nambara might have added, had he cared to do so, that the great government universities, including his own, and the vast majority of Japan's leaders share in this confusion and bewilderment. They have no foundation upon which to build the new order of values. That is the root of Japan's great tragedy. No voice of protest was raised by journalist or educator against the blatant militarism of prewar Japan. The majority were all too ready to fit in with the spirit of the times. Even in Christian circles, attempts to set a higher standard of values were feeble and quickly suppressed. For the masses of the people there has been no moral compass by which to guide their lives. The law of expediency has set their course.

Today we are in a new era of liberalism and democracy. The ways of the dark past have been given up. But even the most optimistic can scarcely claim that the new democracy has a solid foundation. Unless deep moral convictions can be established in the hearts of the people, the pendulum will swing back again. History shows quite clearly that democracy can be permanently effective only when based upon belief in the fatherhood of a righteous, loving God, and the consequent brotherhood of all his human children, with the mutual responsibilities that brotherhood involves. Japan, as a nation, has no such belief as yet.

Nor has she great moral leaders to whom she can turn for guidance. Shinto and its mythology have been discarded. Buddhist leaders share the common confusion. Education to date has no strong voice with which to reassure and instruct the troubled and bewildered Japanese mind. Science, which promised so much, has only led the nation deeper into catastrophe. The light in the hand of the existing Christian church is a feeble and flickering candle in the midst of an almost overwhelming darkness. It is the light of truth, but how can it be made to shine more brightly?

There is one voice to which Japan has always listened, a voice that enjoys among all the people a prestige without parallel: the voice of learning. The scholar holds a place of respect unequaled by any other profession. Therefore it must be to the universities and the educators that the people look for the training of a wise and confident leadership. So far they have looked almost in vain. But a new factor has entered the situation. An International Christian University is to open at Mitaka in 1951. Its first task will have to be to make clear the foundations of morality which exist in the Christian faith.

II

Japan needs a basic morality. She can build a safe and democratic future only as her life and thinking are founded upon faith in God and obedience to his unchanging moral laws. She has no such foundation at present. In the past her morality has depended on the current fashion, the latest government edict. It is still too true that goodness consists in obeying orders, no matter what they are.

This moral foundation will be acceptable only when it

is based on the best scholarship of the day. Japan will respond to no discarded philosophy, nor will she follow any second-class leaders. The people are aware of their need, but they want no quack remedies. Christian teaching must be linked with scholarship equal to the best in the land. Faith and learning must speak with one voice, and firmly enough to be heard in the remotest islands.

This requires that the new Christian university be a true university—that it be of the highest grade. The proposed International Christian University is projected on this basis. To such a school, supported by the best scholarship the West can furnish, there would be an immediate response. The Christian conception of man and of right human attitudes and relationships, introduced by a new leadership in this way, would do more to meet Japan's desperate need than anything else could.

A major advantage which the Christian university will possess is that it will not only teach a new faith and morality but will provide a medium through which they may spread. Church and Sunday school are effective only to a limited degree. The strongest influence outside the home is exerted by the teacher in the school, where the pupil studies five hours a day, six days a week. The training of Christian teachers is a number one priority for the International Christian University. Here is a rich field of opportunity, a double challenge to introduce modern educational methods and to guide the growth of moral character.

To make Christian character grow, it must be given opportunity for self-expression. Japan is a land where living standards are low and social problems abound. Hence the training of social workers becomes a requisite for the International Christian University second only to the preparation of teachers. Social work can never be effective if it is merely a profession. It must be fed from an inner spring of spiritual conviction. Most forms of Japanese social service have failed at this point.

The new university should also address itself to the nature and problems of civil life. Democracy in Japan is still in its infancy and is subject to the usual infantile disorders. "What is true democracy and how does it work?" is a question we often hear. It must be answered by the new leadership of the nation. Before these leaders can answer it they must have an opportunity to study democracy and live democratically. A school of citizenship and government in the new university will be perhaps the most effective means to insure the lasting success of democracy and prevent a resurgence of fascism or a relapse into communism in the nation.

III

The International Christian University is intended to become the arch of Christian education in Japan. It will not interfere or compete with already existing schools. Rather, its purpose will be to supplement them, to train faculty and other leaders, and to give unity and direction to the whole Christian educational movement. Such a unifying and directing force is greatly needed. The impact of Christian schools upon the life of the nation will be greatly strengthened by this development.

Japan is the western frontier of democracy in a world ringed round by a confident and aggressive communism. Asia is now the ideological battleground of a vast world struggle. If the battle is lost, the consequences for the free world will be incalculably tragic. Today the issue is by no means sure. Democracy has a chance for success in Japan, but it might fail, and then Japan would have no alternative but to turn to communism. And the success of democracy depends upon what we, who have centuries of democratic experience behind us, are ready to do to help. I know of no more effectual method, no higher strategy, that we could use at this time than the establishment of an International Christian University in Japan.

BOOKS

Back to Goethe

GOETHE'S IMAGE OF MAN AND SOCIETY. *By Arnold Bergstraesser. Henry Regnery Co., $4.50.*

GOETHE is not front-page news this year, as he was last, but what he had to say to the world is of far too much permanent importance to permit the remembrance of it to be revived only at centennial celebrations. Prof. Bergstraesser's book, which appeared a little after the Aspen episode, derives its value not from any special "timeliness' in relation to the bicentennial of Goethe's birth but from the solid substance of its theme and the competence of the treatment.

A work of this nature must be approached with great modesty by any reviewer who cannot regard himself as a Goethe specialist, for the author is all of that. The reading of some of last year's new books about Goethe and the reading or rereading of several of Goethe's works have not given even the illusion of expertness in this vast and intricate field. Therefore little more will be attempted than to introduce Dr. Bergstraesser's book and describe it briefly. It is neither a chronological biography nor a commentary on Goethe's works taken one by one. Rather, it is an analysis of Goethe's personality, with frequent allusions to events in his life but little consecutive narrative, and a logically and topically organized interpretation of his principal lines of thought.

Conspicuous in Goethe's view of the world and of man is the feeling of an underlying and overarching oneness which comprehends an infinite variety of particulars. He came to this conviction of oneness by intuition rather than by logical thought, though his scientific studies supported it even while extending his apprehension of the varieties and contrasts, the antitheses and conflicts, which must be brought into an ultimate synthesis. When he speaks of man as a microcosm, the word implies that there is also a macrocosm, so he is never the complacent rationalist or humanist whose imagination is satisfied with a man-sized cosmos. He is suspicious of schemes of integration that are too neat. Organized religion, besides having other faults, seemed to Goethe to give too many pat answers to hard questions, and to furnish a schematization simpler than the facts of human life, nature and God.

The relation of Goethe's artistic impulse to his philosophy is illuminated by much pertinent discussion. The "urge to form" —a possession certainly basic in every artist, whatever his medium—is said to have been, with Goethe, a means of solving problems and not merely of stating solutions which had been reached by other means. This idea might be the first term in a long series of thoughts on the meaning and the processes of intuition, both in artistic creativity, where form is the prime considera-

tion, and in philosophical thought, where truth and the criteria for recognizing it are the major concern.

It is common to think of Goethe as not only an individualist but an egoist. Our author supplies a corrective to that view. True, Goethe favored reliance upon personal experience, rather than institutional authority or group action, to furnish data for both religion and art. He was deeply implicated in *Sturm und Drang*, a highly self-centered form of feeling and expression, but he passed out of it with the passing of his youth. Then came a higher valuation of the social heritage, the social environment, and the inspiration that comes from the vast unknown. Genius is esssential, but this is not something that the artist has wholly within himself. "The creative process which occurs in the poet is half his own work, half that of a higher force which works through him." Even on the mundane level, Goethe recognized that his own genius had need of the quickening influence of association with other personalities. The place that women occupied in his life cannot be interpreted adequately as a sign of selfishness; on the contrary, it was evidence of his realization of the weakness of the isolated individual.

Goethe studied seriously the earlier and contemporary philosophers. His closest affinity was with the Neo-Platonists and with Schelling. His metaphysic was spiritualistic, but somewhat vague. The "ineffable" —his own term for the ultimate and all-embracing reality—can scarcely be other than vague. "Skeptical about rational analysis and the ensuing abstract conclusions, Goethe demands the continuous correction of conceptual formulations by intuition." (Is not this the typical method of the artist, and the reverse of that of the thinker?)

A noble and uplifting view of man is implicit throughout the master's thought. As in the so-called "perennial philosophy," man moves toward identification with the ineffable All, but rather by expansion toward it than by sinking into it. Meanwhile human life has ethical values, enriching relationships, inevitable conflicts, and illimitable possibilities. I was a little annoyed at first by Bergstraesser's frequent use of the word "entelechy." It seemed to introduce a superfluous obscurity into a subject already none too clear. Something is said to be "inherent in the human entelechy." The teacher must "understand the entelechy of the child." And so on through many such phrases. But he is right. The word says exactly what he means, and what Goethe meant. The "human entelechy" is man considered as embodying a purpose which has the possibility of fulfillment. Goethe's man is that.

The reader who is rusty in his Goethe will find it greatly to his advantage to renew acquaintance with some of the principal prose writings and as many of the poems as possible before reading this interpretation. That is not essential, but it will help. *Faust* and *Wilhelm Meister* are indispensable, but avoid Thomas Carlyle's translation of the latter. It is the worst translation of anything that was ever put into print. Bergstraesser gives the German text of many of the lyrics.

W. E. Garrison.

Books in Brief

Handbook on Race Relations in South Africa. *Edited by Ellen Hellmann. Oxford University Press, New York.* The price is not given but it must be considerable, unless the enterprise was heavily subsidized by the South African Institute of Race Relations, for which it was published. At any rate, it is a book of magnificent proportions with a bewildering array of statistical and other data. The major problem is, of course, the condition of the native people and their relations with the culture, society and politics of the whites who have moved in on them. If problems were to be solved and policies wisely determined by anything so simple as a general declaration of human rights, there would be no need to write a book of 778 pages about the racial and interracial situation in South Africa. Those who have to live with such problems do not think they can be solved by any simple formula of equalitarianism. But on the other hand, there are those who would like to solve them by the equally simple and much less decent formula of white dominance. A book like this moves away from these two generalized polar positions and explores the concrete realities. More than 30 specialists contribute the 35 chapters. I have read only a few of them. The ones on religion, languages, literature, music, art and handicrafts will be of general interest to students of comparative culture. The one on "race attitudes," properly placed near the end of the book, comes close to the heart of the whole matter.

By the Obedience of One, Pre-Lenten and Lenten Sermons. *Augsburg Pub. House, Minneapolis, $2.75.* The first sign that a new year has really started is the beginning of the flow of Lenten literature. This comes before the maple sap begins to rise. This year the earliest in this office is this volume of sermons by ministers of the Evangelical Lutheran Church. There are three sermons for each Sunday from Septuagesima to Easter inclusive and for Holy Thursday, and one for Good Friday. These are strong doctrinal, devotional and practical sermons.

Prairie Schooner Detours. *By Irene D. Paden. Macmillan, $3.75.* The paved highways which many automobile tourists know as "30," "40" and "66" do not exactly follow the old emigrant routes across the plains, the desert and the mountains. The Padens have previously followed and described the old trails. But the ox-cart pilgrims did not always stick even to the trails they had. There were some promising cut-offs, which sometimes proved treacherous or even fatal. Here the author traces two of the trickiest, "Hastings' " and "Lassen's." The first of these is charged with having delayed the Donner party and caused it to meet disaster in the deep snows in the mountains. Such modern explorations as those here described are immensely interesting to people who like to know the west not only as it is but also as it was. The going on the cut-offs isn't too easy even now. Better learn about them from the book and follow the pavement when you drive west.

W.E.G.

Lenten Books

The following list of books especially suitable for Lenten reading has been selected by Prof. Halford E. Luccock and released by the associated religious publishers:

Mary. *By Sholem Asch. Putnam, $3.50.*

Christianity and Civilization, Part II, Specific Problems. *By Emil Brunner. Scribners, $2.50.*

Man's Destiny in Eternity. *By Arthur H. Compton and others. Beacon Press, $2.75.*

Old Wine in New Bottles. *By Gardiner M. Day. Morehouse-Gorham, $2.00.*

How Came Our Faith. *By W. A. L. Elmslie. Scribners, $3.25.*

The Man from Nazareth. *By Harry Emerson Fosdick. Harper, $3.00.*

One Man's Testimony. *By Norman Goodall. Harper, $1.50.*

Albert Schweitzer: Genius in the Jungle. *By Joseph Gollomb. Vanguard Press, $2.75.*

Christ's Victory and Ours. *By Frederick C. Grant. Macmillan, $2.00.*

The Gospel and Our World. *By Georgia Harkness. Abingdon-Cokesbury, $1.50.*

The Way to Power and Poise. *By E. Stanley Jones. Abingdon-Cokesbury, $1.25.*

No Coward Soul. *By David A. MacLennan. Oxford, $3.00.*

Mr. Jones, Meet the Master. *By Peter Marshall. Revell, $2.50.*

The Mature Mind. *By H. A. Overstreet. W. W. Norton, $2.95.*

Come Unto Me. *By Charles Franklin Parker. Rinehart, $3.50.*

Eternal Values in Religion. *By James Bissett Pratt. Macmillan, $2.25.*

The Great Redemption. *By Chester Warren Quimby. Macmillan, $2.50.*

Day by Day We Magnify Thee. *Compiled by Margarete Steiner and Percy Scott. Muhlenburg Press, $2.50.*

Faith to Live By. *By Alson J. Smith. Doubleday, $2.50.*

The Higher Happiness. *By Ralph W. Sockman. Abingdon-Cokesbury, $2.00.*

Jesus Then and Now. *By Willard L. Sperry. Harper, $2.50.*

Signs of Hope. *By Elton Trueblood. Harper, $1.00.*

When the Lamp Flickers. *By Leslie Weatherhead. Abingdon-Cokesbury, $2.50.*

Teach Us to Pray. *By Charles Francis Whiston. Pilgrim Press, $2.50.*

Prince of Egypt. *By Dorothy Clarke Wilson. Westminster Press, $3.50.*

CORRESPONDENCE

Appraising the Comics

SIR: Funnies for children should be judged differently from funnies for adults. The standards of the Cincinnati committee (Dec. 28) are downright witch-hunting and constitute rigid censorship. When Daumier penned his immortal cartoons of Napoleon III, he no doubt showed "disrespect for the law and its officers." When Dante—and his immortal illustrators—describe the scenes of Hades, they no doubt "show gruesome scenes." I don't think the Bible, unexpurgated, could make either of the two lists.

The world is full of bad laws, gruesome scenes, immoral situations, indecent costumes, profane language, disrespect for religion. Good literature exposes, castigates, chides and ridicules the evil in our world rather then looks the other way.

Westfield, Mass. GEORGE VASH.

Another Surprise

SIR: John D. Haidinger writes (Jan. 4): "Another good resolution would be to have at least one issue appear that did not contain an attack on the Catholic Church. It might surprise you to know that there are hundreds of Protestant readers of your paper who agree with me." It might surprise Mr. Haidinger to know that the writer knows hundreds of Protestants who do not agree with him.

Isle, Minn. JOHN F. PALM.

It's Desperation

SIR: Huell Warren has asked a searching question (Dec. 28). And the question is important enough to deserve an answer. But it is important not so much for itself as for the train of thought which springs from it and for the inevitable, and more difficult, question it engenders.

The thing which bothers Mr. Warren is the disproportionate growth experienced by such "extremely literalist, extremely and dogmatically sectarian" churches as the Church of Christ and, by implication, the Southern Baptist Church. In mock despair he voices a plaintive "Why?"

For an answer we need look no further than the temper of our age. We are a people weary of crises. We're tired of having to face situations requiring the exercise of judgment. The First and Second World Wars, the depression, the infinite ramifications of national and international politics, the conflicting political ideologies of the world—these are too much for us. We run to cover under any system that promises to make our decisions for us. Witness the tremendous impact of the welfare state upon the first half of the 20th century.

A similar situation prevails in our religious thinking. In so profound and impenetrable a phase of life we become confused. The conclusions of biblical scholarship leave us uneasy. Something that is almost within our reach seems to be eluding us. We don't know what to think. And in desperation we turn to a system which does our religious thinking for us. "This is the way, there is no other," sounds as a symphony in our ears after the cacophony of claims from open-minded religion. That's why people are flocking into authoritarian churches.

But the question which inevitably follows is, What can we do about it? How can we supply the sense of security in religion for which our people are hungering? Evidently we are failing them at this point. If Paul could become all things to all men in order that he might by all means save some, so can we. Or . . . can we?

It may be that we need to emphasize the One whom we serve more than the church in which we serve him. For, after all, he is the way, and no man cometh unto the Father but by him. This is a gospel of security that can appeal to all men—the intellectually active as well as the intellectually weary. CHARLES W. BLAKER.

Lebanon Presbyterian Church,
Clairton, Pa.

Prison Anniversary

SIR: One year ago, I was sentenced to prison for refusing to register for the new draft. I was released on parole July 14, and since that time I have been in school at Kansas University. I'd like to thank you for publishing my statement to the court in your issue of Feb. 2 of last year.

As I suppose you know, a number of nonregistrants are still in prison. Most of the men who received three-year sentences will be finishing their first year soon. Several nonregistrants were sentenced to prison late last year, and I think Dr. Wirt Warren has begun a two-year term for counseling with his son.

You appear to take a position of attempting to be consistent in separating church and state. To the extent that I understand this position and its implications, I am in agreement with it. It seems to me to be necessary if we are to have freedom of religion. And if we lose freedom in the area of religion (or any other one area), I am afraid we will lose our freedoms and liberties in other areas that do not seem to be so closely related to religion.

Moundridge, Kan. AUSTIN REGIER.

Economic, Not Holy, War

SIR: "Is the cold war a holy war?" asks the editor (Jan. 11). Basically, no. It is an economic war, seeking support from any political, religious or social area which is willing to put its shoulder to the wheel.

World War II began when the London economic conference failed in 1933. When that happened, a European statesman said, "There is now nothing ahead of Europe but war." World War II was lost politically and militarily when the Western powers failed to possess, at the close of the war, the area from the Aegean to the Baltic.

When the area from the Aegean to the Baltic was found to be in hostile hands, there was the question of what to do in this unexpected development of having been outsmarted by an ally. The Marshall plan was thrown into the breach. History will show that Eisenhower and Marshall fought like wildcats for the benefit of Stalin, when they thought they were fighting for the benefit of Britain and the U.S.A.

The complete lack of moral, legal or humanitarian considerations in modern economic wars is exposed. One wonders how Christian chaplains, traveling with invading armies, can rationalize their participation in such activities.

St. Louis, Mo. HANNAH M. REITER.

Mourner's Bench

SIR: We may wonder as to the motives of some people who want a vacation from Simeon Stylites. But Simeon Stylites may know that if in 52 weeks he produced only one worthy thing by the name of "The Mourner's Bench" (Jan. 11 issue) he would have turned out a grand piece of work. Not a few present-day ministers who are going along with so-called modern trends will do well to reread it.

W. P. CLAUSEN.

Lutheran Service Society,
Sioux City, Iowa.

SIR: Simeon Stylites' ridicule for some area of practice or way of thinking which is unlike his own goes beyond the bounds of dignity and courtesy in "The Mourner's Bench." Many of us in the ministry who are trained in psychology and counseling techniques believe along with him in the necessity for some people to make a "right-about-face" and find the forgiveness of God. Many of us believe in the Christian way to peace of mind.

But evidently no young man or woman has ever sat in Brother Simeon's office and sobbed out, "I just can't seem to find freedom from my fears. I've been to several people who said, 'You must repent and surrender your life.' And I've tried. Only God knows how I've tried. But I haven't found peace and life isn't worth living unless I find it." If they had, some of us hope that then, for the sake of the young person, Simeon had some understanding of psychology and counseling. But then, if he had had such an experience, he wouldn't have written his letter.

Instead of castigating the psychologists and counselors, a group that includes a goodly number of ministers, wouldn't it be a mark of finer Christian wisdom to attempt to discover whether some of the theological words and the psychological words

might mean the same thing, and that there are other people who are bringing life and health to people who don't use the same words he does? JESSE H. ZIEGLER.

Bethany Biblical Seminary,
Chicago.

No American Niemöllers

SIR: During 1950 the warmongers and hate-breeders will go on with their nefarious indoctrination of the inevitability of war between the Western world and Russia. But scanning the American religious horizon, I have not descried the sight or heard the voice of a single American Niemöller. Is it that we are of paler cast of mind than our German brethren of a like era?

Prineville, Ore. F. G. SMITH.

Chicago Has Room

SIR: I note the news item in your Jan. 4 issue relative to the "rumors" among the Negro Baptists of Chicago as to the coming session of the Southern Baptist Convention in that city. I was present in Oklahoma City when the Southern Baptist Convention voted to come to Chicago. I am sure that the major consideration was the assurance of ample hotel facilities should the convention come to Chicago.

Now as to the situation of the Negro in southern churches, do you not think that more dust is thrown in the air and more loud talk is made by others than the Negro upon the subject? I was in a southern Baptist church a few months ago that had a good Negro brother as pastor. The church was white in all its membership, with the exception of this one Negro family in the community. The good Negro brother was the pastor. There were no race lines drawn nor was there race prejudice. And that was in the south.

I am a subscriber to The Christian Century. I value the information that I receive from your "News of the Christian World" very much. I do feel, however, before a great denomination of Christians is put in a bad light, one should be very sure of the true facts. M. M. MCFARLAND.

American Legion Post No. 70,
Covington, Ky.

Christian Economics?

SIR: Nearly 2,500 people sat down to dinner at the armory last night at the annual meeting of the Seattle council of churches. The guest speaker was Hon. John Foster Dulles, introduced by Mayor William Devin of Seattle and Gov. Arthur Langlie of Washington.

Mr. Dulles' subject was "The Spiritual Basis of Peace." He traced the history of the country through the pioneer days when people generally lived in accordance with the Christian concept. This continued until about the beginning of the present century and then followed the period of boundless blessings and the accumulation of untold wealth, and during these times we became forgetful of the earlier moral standards and beliefs and the country became engulfed in materialism.

From there Mr. Dulles traced the beginnings of communism, its rapid spread, its significance, its unwillingness to cooperate and the consequent menace to the world today. The remedy he proposed was to meet the advance of communism with spiritual and moral warfare, but not, in any sense, to abandon our material defenses. He fervently appealed to the audience to embrace the moral and spiritual cause and to curtail our materialism.

This raises the point whether there is a definite Christian economic pattern and how the individual Christian, his church and his community should adopt it; or whether, on the other hand, the material forces have such a firm grip on us that we cannot shake them off. Is it possible that such leaders as E. Stanley Jones are right in their suggestions that the Christian way of life does not permit of the accumulation and reservation of material possessions over and above what is required for the comfort of one's self and family? No such specific program emerged from the meeting last evening.

Seattle, Wash. W. G. RADFORD.

'Hindus Convert Christians'

SIR: As the climax of a singularly bitter attack upon Hinduism in the editorial "Hindus Convert Christians" (Jan. 4) occurs this remarkable statement: "Whatever Hinduism was for a saint like Gandhi, who owed so much to Christianity, or whatever it is for the speculative and transcendental philosopher, for the mass of Hindus it is little more than a fertility cult like the Baal worship against which the Hebrew prophets thundered centuries before Christ."

The violence of this attack prompted me to wonder what American Christians would think if the editor of a responsible Hindu religious journal tried to prove to his subscribers the superiority of Hinduism to Christianity by stating that in America, judging by the practice of the great mass of its followers, Christianity has condoned the two most monstrous wars in history; has persuaded its members into a fantastically exaggerated sense of spiritual superiority; imposes an arbitrary and archaic mythology that has no relation to the realities of the universe as understood by the modern mind; and, regardless of what it may mean for a saint like Albert Schweitzer or a few enlightened mystics, is for the overwhelming mass of Christians a cult of wealth and creature comforts. Would they not accuse him of gross misstatements? Would they not be justified in finding him guilty of comparing the best in his own religious culture with what is worst in theirs? Would they not point out that he was not practicing the virtue of respect and reverence for other faiths that Hinduism so disconcertingly preaches?

I believe that it is in the interests of Christianity to face facts squarely. Does it do any good to try to prove one's own superiority by vilifying another faith? The psychoanalyst might find another explanation than righteous indignation for this display of distaste. Were we a little more realistic, we might ask ourselves whether, once merely social motives were taken out of the picture, those 1,500 reconverts of Hinduism did not actually prefer the religion of their fathers to that of their erstwhile conquerors. It may be that they feel that, for them, Hinduism offers the best answer to their "need for forgiveness, for reconciliation, for power sufficient to make living meaningful and victorious, for true immortality." Who knows but that a faith that meant so much to a Gandhi and to certain transcendental philosophers may not, under changed political conditions, and when it is really tried out, be able to meet that need? Have most of us ever given proof that Christianity can do as much? And yet we know it can.

New York, N. Y. JOHN MOFFITT.

Areas, Not Levels

SIR: Let's get rid of this word "level" right now in all discussions of the coming United Church! In the article by our good friend Morrison "An Ecumenical United Church," in your issue of Jan. 11 one of the topics reads "Union on Four Levels." Why do we talk about "levels" when what we are really talking about is "areas"? The so-called "levels" are "the local church," "the presbytery," "the regional synod" and "the national council." "Levels" semantically speaking inherently carries the idea of up and down, and high and low. In the Christian fellowship there is no high-and-low and up-and-down—organization and officials implementing them are functional only, and therefore there is no "level" in administration, but areas and functions only, like education, recreation and publication. Furthermore, it is discussions of church organization with ideas of "level" which send waves of frightening foreboding through the minds and spirits of the congregationally organized or independent bodies—incidentally the most difficult to deal with in this matter of church reunion. Let's keep the coming united church democratic. DANIEL L. ECKERT.

Federated Church,
Yorkville, Ill.

Dollars and Dates

SIR: Concerning the discussion in your magazine as to when the next half-century really begins, permit me to make an observation on the subject. If I went to the bank and cashed a check in the sum of $1,950, I would receive $1,950. However, if I should receive only $1,949 dollars, there would be an error: I would be short $1.

By the same token 49 years do *not* make half a century. Therefore, the year 1950 belongs to the first half of the 20th century. Q. E. D. (Or do figures lie?)

Isle, Minn. JOHN F. PALM.

NEWS of the CHRISTIAN WORLD

Kagawa Helps to Evangelize London

Japanese Christian Leader Takes Part in New Series of Meetings—Serve Students from Overseas

LONDON, Jan. 5.—The imaginative and dramatic idea of bringing Toyohiko Kagawa by air from Japan to help in the evangelization of London was born in the fertile mind of Thomas Cochrane, lively octogenarian leader of the World Dominion Movement. The luncheon at which Dr. Kagawa was welcomed at an exclusive restaurant seemed to some Britishers a little out of keeping with Kagawa's simplicity of life. In March, Dr. Kagawa will be joined by Pastor Martin Niemöller for a lengthy series of meetings in London's suburbs planned by the Mildmay Evangelistic Movement. This attack on the places where people live is probably a more fruitful line to follow than conducting campaigns in central London, which is inhabited chiefly by office dwellers. In old-time evangelistic approaches with a modern accent, Christian organizations are at present very fruitful.

Christian Frontier Council Produces Results

The Christian Frontier Council, which is sponsoring the *Frontier*, new magazine that in some respects will replace the *Christian News-Letter* [see the Jan. 11 Christian Century], is a group of some 30 men and women who hold responsible positions in the secular world. They meet regularly to discuss questions of public interest and to discover what is the Christian word in relation to them. The group has no official connection with any church organization and no settled program of work. However, as a result of its discussions two important publications have lately been issued: *The Crisis in the University*, by Sir Walter Moberly, and *The Doctor's Profession*, by D. T. Jenkins. The *Frontier*, which is being welcomed by the discerning, may be ordered from Blackwells, Oxford, at £1 a year.

Archbishop of Canterbury Pleads For Free Jerusalem

A plea that Jerusalem should become an international city is being pressed strongly by the Archbishop of Canterbury. "No one can guarantee that if Jerusalem and its immediate surroundings remain divided between Jewish and Arab authorities, conflicts will not arise again for its possession," says Dr. Fisher. "It is wisdom to take it out of the arena of conflicting desires by giving it a special status under international control in which the abiding religious interests of all three faiths will be respected." Dr. Fisher's dream is of a Jerusalem which would be a holy city for the whole world.

Overseas Students Made Welcome

Among the thousands of students from all parts of the world who flock to Britain to study are many young men and women from the colonial areas, particularly in Africa. Through the cooperation of church and missionary authorities and the colonial office, a fine new center has been opened on the Chelsea embankment of the Thames for the West African students. Now it is reported that the government is handing over its responsibilities for all overseas students and their welfare to the British Council, a semipublic body experienced in handling the welfare of visitors to our shores. Another body for the same purpose is the East and West Friendship Council, maintained partially by the missionary societies. During the Christmas season more overseas students than ever before were received into British family circles. All this is good news for international friendship.

South Sea Mission 100 Years Old

The Melanesian Mission, whose work in the Solomon islands became known to many American G. I.'s during the war, is celebrating its centenary. The observance recalls the martyrdom of J. C. Patterson, first bishop of Melanesia, whose dedication to the islanders of his great power of translation helped to establish the various dialects of Melanesia as vehicles of communication.

And So Forth

The Scottish Church of St. Columba's, Pont street, London, which was destroyed during the war, is to be rebuilt. R. F. W. Scott, the minister, plans a modern building, with a hall for stage and film presentations and a model kitchen. Nearly £150,000 has been raised for the reconstruction.

The Conference of British Missionary Societies has been honored by the king, who bestowed the Order of the British Empire on one of its secretaries, H. M. McGee, for his services in Africa.

P. R. Dillon, formerly editor of the (U.S.) *Editor and Publisher*, is addressing Anglican men's meetings here. He deplores the scant attention the British press gave to the recent visit of Anglican bishops to North America.

The Congregationalists propose to publish a new hymnbook this year, and are to call a national forum in July.

The Bishop of Chichester, chairman of the Central Committee of the World Council of Churches, has returned from his visit to Australia and New Zealand.

CECIL NORTHCOTT.

Protestant Film Commission Has Five New Titles

The Protestant Film Commission has produced five new motion pictures for release before the end of the winter. "Prejudice," a feature-length study of the Christian approach to racial and religious intolerance, is being distributed commercially as well as in 16 mm. prints for church and other groups. "Kenji Comes Home," which treats of Christianity in Japan, has been shown at special screenings. "Birthday Party," "What Happened to Jo Jo," and "The Right Job for Bob" are the first of a series of dramatic films interpreting basic Christian principles for children and young people. If sufficient financial support can be obtained, the commission will produce a series of films jointly with J. Arthur Rank in England next spring.

Minnesota CROP Drive Under Way

Hope to Equal 1948 Record of $400,000—Early Returns Indicate Approval of One Proposed Merger

MINNEAPOLIS, Jan. 11.—Minnesota CROP officials are hoping that by the time the 1949 campaign ends at the end of this month farmers of the state will have come near their 1948 total of $400,000 in commodities and cash. In the 1948 drive, Minnesota ranked third in the nation. So far, $100,000 in farm products and cash has been collected in the 1949 campaign. Fourteen carloads of corn, dried milk, lard, wheat and other products have already been shipped. Only 5 counties have completed their ingatherings, 40 are in the midst of campaigns and 18 or 20 are just getting started. The state's 1949 collection will be dedicated by Gov. Luther W. Youngdahl at a relief-menu luncheon Jan. 24. Shots for a movie which the national CROP organization will use in its 1950 appeal are now being made in this area. Heading the appeal in Minnesota are J. O. Christianson, superintendent of the state university's school of agriculture, as chairman, and J. A. Halvorsen as executive director. CROP's sponsoring agencies—Catholic Rural Life, Church World Service and Lutheran World Relief—will distribute the food collected to refugees and other needy persons in Asia and Europe.

First Returns Indicate Approval of Merger

The first 70 churches to report their voting on the proposed merger of the Evangelical Free Church of America (Swedish) and the Evangelical Free Church Association (Norwegian-Danish) have all given approval. The other 180 churches concerned will complete their voting by March 1. If the merger is approved, it will be consummated at conventions of the bodies to be held here in June, thus creating a single church of 21,000 members. The two bodies merged their two seminaries on one campus in Chicago last September.

Youth for Christ Editor Wins Award for Book

Mel Larson, former Minneapolis newspaper sports writer who is now an editor of the Youth for Christ magazine, won the $2,000 first prize offered by the Zondervan Publishing House, Grand Rapids, Mich., in its Christian biography and missionary book contest. Larson's entry was a biography of William Ward Ayer, until recently pastor of Calvary Baptist Church, New York city. Its title: *God's Man in Manhattan*. He is the author of four other books, one of them a biography of Gil Dodds, champion track star and Youth for Christ evangelist.

Turck Joins Commission Studying Holy Places

Pres. Charles J. Turck of Macalester College, Presbyterian-related institution in St. Paul, has gone to Palestine as a member

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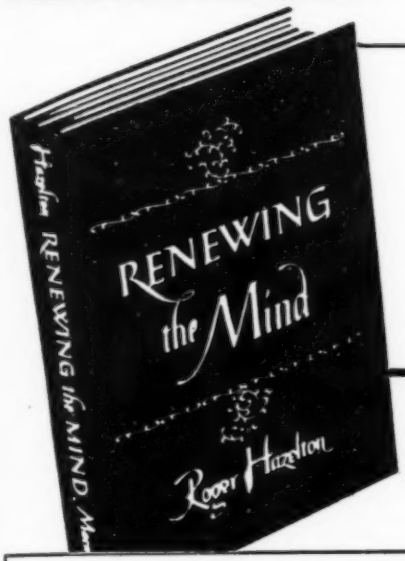

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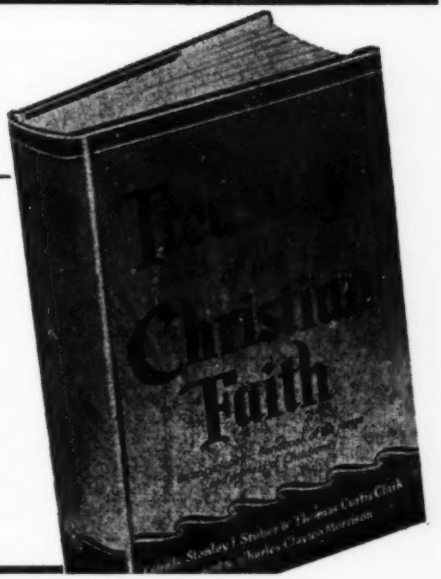

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of an unofficial commission representing the American Christian Palestine Committee in a study of the problem of the holy places. Other members of the commission are Pres. Russell Henry Stafford of the Hartford Seminary Foundation, Pres. Arthur C. McGiffert of Chicago Theological Seminary, and Guy Inman, formerly a state department official.

Urges Keeping Catholic Pupils From Sex Instruction Classes

Roman Catholic Archbishop John Gregory Murray has told parents in his St. Paul diocese that it is their right and duty to withdraw their children from "any school that professes to give instruction in sex, at least during the period when such instruction is given." His advice was contained in a letter to clergy of the diocese which was read in connection with the annual recitation of the Legion of Decency pledge. "If sex instruction is being given in either private or public schools, arrangements must be made with the authorities in charge to dismiss the children of Catholic parents before the sex instruction either by person or picture is begun," the archbishop wrote. "Sex is so sacred in its relation to the Divine Creator... that it is a subject to be reserved for personal discussion between parent and child, physician and patient, confessor and penitent."

And So Forth

Paul H. Engstrom, youth pastor at Wesley Methodist Church, Minneapolis, and a member of the Minnesota bar, has been appointed by Gov. Youngdahl to the state board of parole. He will fill the vacancy created by the recent death of E. A. Welke, who was president of the American Lutheran Church's Minneapolis district.

David Aronson, president of the Rabbinical Assembly of America, who recently completed 25 years at Beth El Synagogue here, is on sabbatical leave to become visiting professor at the University of Judaism in Los Angeles.

At its annual meeting the Minneapolis Methodist union decided to assist in building new churches in suburban Columbia Heights and St. Louis Park, to purchase a site for a new church in Hopkins and to organize a new congregation in Crystal Village.

Stanley R. Avery, dean of the city's church musicians, has announced his retirement as choirmaster and organist at the Cathedral Church of St. Mark (Episcopal), effective July 1. Avery played the organ at the first service held in the cathedral 40 years ago and has directed the music there ever since. He plans to teach and compose in his retirement.

A party of nine Minneapolis Catholic pilgrims went to Rome for the opening of the holy year on Christmas Eve. Among them was M. W. Halloran, veteran *Star* and *Tribune* political writer, who has been sending back reports on the pilgrimage to his newspapers.

The 60-year-old Community Congregational Church in St. Paul Park, suburb of St. Paul, was destroyed by fire Jan. 6 except for a meeting hall addition in the rear. Losses are estimated at $30,000. New choir robes and hymnals dedicated at Christmastime were destroyed. The church will hold services in the village's Masonic temple until a new building can be erected.

WILLMAR L. THORKELSON.

Japan University To Be 'Universal'

Pres. Yuasas, in U.S. for Conferences, Invites Students of World to Enroll at 1951 Opening

NEW YORK, Jan. 10.—Pres. Hachiro Yuasa of Japan's International Christian University this week invited students from all countries to enroll in that nation's first liberal arts institution when it opens in April 1951 at Mitaka, 17 miles from Tokyo. Dr. Yuasa was speaking to 150 Christian leaders gathered for luncheon at the George Washington hotel. He explained that the university would be bilingual and that life there would be a "living laboratory of universal brotherhood." The Japanese educator is in New York to confer with leaders of the foundation sponsoring the university in this country on selection of faculty and building plans. Joseph C. Grew, former U.S. ambassador to Japan who will act as chairman of the foundation's campaign for $10 million, which will get under way in April, called the university a challenge to the "siren voice of communism."

Shafer Warns on Overoptimism Regarding Church in Japan

Luman J. Shafer of the Reformed Church's Board of Foreign Missions, chairman of the Foreign Missions Conference's interboard committee for Christian work in Japan, reported in detail to the conference this week on his six-week stay in Japan, from which he recently returned. As educational adviser, Dr. Shafer conferred with leaders of the Church of Christ in Japan and visited American army camps at the invitation of Gen. Douglas MacArthur. "American Christians have probably been too optimistic about immediate results in Japan," Dr. Shafer said. "The difficulties inherent in building a church in an alien culture have not been sufficiently taken into account. Christian churches are filled, public lectures on Christianity such as those given by Emil Brunner and John Mackay are crowded, and 80 per cent of the present membership of the churches has come in since the war. But the actual net gain in church membership during the past year—Protestant and Catholic together—is not more than 25,000.... Anyhow, it is probably more important to build soundly than rapidly. Mrs. Tamaki Uemura teaches the Bible to members of the imperial family, visiting the palace three times a week.... But in my opinion—notwithstanding certain boastful announcements that have been made by others—the emperor himself will make no public avowal of a change of faith."

Laubach Denies Intention to Lead 'Fight Against Communism'

Proper application of President Truman's Point Four program to human needs, coupled with an attitude of "surprising kindness" in international dealings, can accomplish more than anything else to stop communism, Frank C. Laubach, pioneer missionary educator and literacy expert, declared here this week. On Monday Dr. Laubach will leave for Africa to lead another six-month literacy crusade in eight

countries. One point Dr. Laubach said he wished to clear up before leaving. He said that press reports describing him as a leader in a united Christian campaign to stop communism, attributing to him a call for Christian missionaries to "infiltrate the iron curtain," were wrong. "I do not want the church to be identified with a fight against communism in the conventional sense of the word," he said. "I want the church to fight communism with Christian love and suprising kindness."

Members of Different Faiths 'Baby Sit' for Each Other

In Levittown, new suburban community on Long Island inhabited mainly by former G.I.'s, a unique experiment has been worked out whereby Christian parents care for Jewish babies on Friday evenings so that older members of the family may attend religious services, and Jewish parents reciprocate on Sunday mornings. More than 100 families are participating in the plan. An over-all purpose is to strengthen the religious fiber of the community and to promote stronger unity among the 40,000 residents. Harmony between Jews and Christians was particularly evident during the holiday season, when in each of the three schools in the community the story of Hanukkah was read along with the Christmas story. This was done in response to a formal request to the school board.

Protestant Council Opens Annual Fund Drive

At a luncheon this week at the Bankers club the Protestant council of New York opened its fund campaign for 1950. With an operating budget of $376,705, it must raise $315,246 throughout the city. The remainder will come from income from endowments, remuneration for services, the work of city chaplains, offerings at meetings and other sources. In an address, Robert J. McCracken, minister of Riverside Church, decried in particular "a tendency in New York for Protestants to be almost anarchic." "For months on end pastors find themselves without any association with their fellow ministers," he said. "We must find some way of bringing together the scattered forces of Protestantism in this country and this city. Whatever the origin of our divisions, they are indefensible in the light of the crisis in which we find ourselves when Christianity is menaced as never before." The council ended 1949 with sufficient cash to cover its gross budget of $293,613.69. Gifts came from 10,500 individuals and firms.

And So Forth

The *Living Church Annual* for 1950, published this week, reveals that the Protestant Episcopal Church gained 80,273 members during 1949 for a total of 2,512,265. Contributions for all purposes reached a new level of $69,311,977, an increase over the previous year of $8,214,915.

Plymouth Church, Brooklyn, published its centennial book this week under the title: *A Church in History, the Story of Plymouth's First Hundred Years Under Beecher, Abbott, Hillis, Durkee and Fifield.* The foreword points out that the story of Plymouth Church is the story of these five men, the only pastors it has had since it was founded in 1847. All of them attained national prominence.

J. HENRY CARPENTER.

Brunner Meets Indian Queries

At Madura, Swiss Theologian Defends Christianity When His Audience Points to Its Failures

MADURA, MADRAS, INDIA, Dec. 30.—On his way home to Switzerland from Japan, Emil Brunner spent one day—Dec. 23, his 60th birthday—in this city. At the two meetings he addressed, he met challenging questions. First, a discussion on communism and Christianity was held at a tea at the Y.M.C.A. attended by 20 Christians, mostly Indian laymen. Dr. Brunner made the following points: (1) True communism is a Christian principle; the early church "had all things in common." (2) The driving motives of communism—justice, freedom from exploitation—are also Christian. (3) But Stalin & Co. have turned communism into totalitarianism so completely that 5 per cent of the population in Hungary and 2 per cent in Poland have enslaved those nations. (4) Countries which know communism best are turning away from it. (5) Communism is God's punishment for nations which have allowed groups to be exploited; the extension of justice, equality and freedom from economic slavery is the remedy.

The 'Equality' Argument

After Dr. Brunner's presentation, questions came thick and fast. "Does communism not remove class and racial inequalities?" "Yes, but it substitutes the equality of equal slavery." "Can there be Christian Communists?" "Total commitment to the state and total commitment to God cannot be maintained at the same time. Remember that the methods of Communists may vary according to the condition of the country. They may seem mild and cooperative for a while, but when they get complete control, beware."

A layman asked: "Is capitalism the only alternative?" Dr. Brunner replied: "We don't have capitalism today. Where there are labor unions to prevent exploitation of the laborer, capitalism is not dominant." Here Bishop Lesslie Newbigin of the Church of South India, just back from Bangkok greatly encouraged by the East Asia Christian Conference, pointed out that in parts of India labor is too young or inexperienced or insecure to organize, and there capitalism in its worst form continues. Answering a query as to why educated youth turn to communism, Dr. Brunner explained that youth is attracted by the ideals Communists profess, but lacks the judgment to see the danger inherent in the methods communism employs.

In reply to a suggestion that communism, like all tyranny, harbors the seeds of its own defeat, Dr. Brunner answered that he could not say for certain that this is true. "We have never had a tyranny with such a diabolically clever organization," he said. "I'm not sure that China chose the lesser of two evils. Corruption can be met and defeated. Whether totalitarianism of the Communist type can be defeated remains to be seen."

The Y.M.C.A. auditorium was crowded for the evening public meeting, at which

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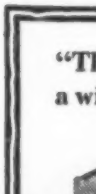

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Bishop Newbigin presided. It developed into a debate on democracy as arising from Christianity. In his introductory remarks, Dr. Brunner said that democracy developed in the West and has now come to India. "I do not find the seeds of democracy in any of the religions of the East," he said. "I visited your big Madura temple today and do not believe that democracy can grow out of what I saw there. Christianity proclaims that all people are the common children of a Christlike God; from this equality preached by Christ democracy has grown. Totalitarian communism makes all men free, free even from God-control, hence atheists. But its freedom from capitalist control has not brought freedom of expression nor freedom from fear. India is launched splendidly in a democratic government. But can India continue as a true democracy without the foundation of a Christian faith which the West has found essential? I hope India will become a Christian nation and preserve its democracy."

The wording of Dr. Brunner's argument, particularly the last statement, aroused the antagonism of many of his listeners. A militant Brahmin lawyer shouted: "We want Christ, the Christ who preached nonviolence, the Christ who observed no caste, the Christ who went about doing good. Our great Tamil poet Appar taught somewhat the same in the Madura temple. But you failed to find him there. I love my Christ as a great avatar of God. India accepts him, but not the Christ whom you preach. You have said some good things. Come back again after you have found more of what India has to offer."

Christians and the Atomic Bomb

Another member of the audience asked: "Did not poison gas, atom bombing, most of the horrors of war come from the Christian West?" Dr. Brunner admitted that they did. "But democracy is inherent in the Christian faith, while these sins are contrary to Christ. Don't blame Christianity for the sins we commit which are contrary to Christ's teaching. We Westerners are a bad lot. But the badness is not inherent in our religion; Christian democracy is." A Christian, professor at the American College, pointed out that Hinduism also has its teaching of respect for personality, sometimes even a higher concept than Christianity. His remark brought the expected response—loud handclaps from the Hindus present. A colleague rebuked him: "What about untouchability?"

Dr. Brunner closed with an appeal that all men of faith cooperate to repel violent totalitarian atheism. "Let us take the best from each other," he said. "Our best is Christ. We want to find *your* best."

Why India Questions

The reaction to Dr. Brunner's presentations may be explained by Hinduism's resentment against any evidence of proselytism, by the many bad things India has seen come from the West, by the people's unreadiness to acknowledge that the West has a monopoly on such good things as democracy, and by the fact that the word "Christian" arouses in the Hindu mind varied thoughts.

Those varied thoughts may be illustrated by a few examples. A Hindu friend pointed out to me two schoolgirls. "I venture they are Christians," he said. "They are clean and happy." Of two men he said: "I think they also are Christians; they wear Western clothes and are smoking." Patriotic Hindus know that for years their efforts to ban alcoholic drinks in India have been blocked by two "Christian" groups—Europeans and Roman Catholics.

On the day Dr. Brunner spoke, the Indians present had seen in their newspapers a picture of President Truman and read his words: "There would be eternal peace if the world rejected dictatorships and turned to God. In an age where peace must be protected, we must resort to our own strength to hold aggression at bay." The Gandhites among them smiled and said: "The 'Christian' who ordered atom bombs dropped on thousands of defenseless 'heathen' lectures us on peace!" In the same newspaper they read an account of the homage paid to the statue of Our Lady of Fatima on Dec. 21. Quotes from the story: "Over 15,000 people paid their prayerful and solemn homage to Our Lady of Fatima, Queen of the Most Holy Rosary . . . brought yesterday by car . . . received at the cathedral by clergy and installed in a specially decorated van . . . a procession one mile long." So this, smile the Indian readers, is Christian worship!

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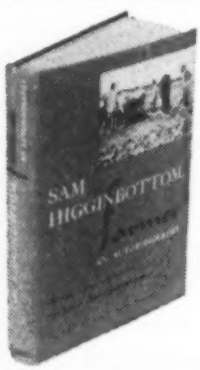

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Name Bosley as Tittle Successor

Duke University Dean Accepts Call to First Methodist, Evanston—Will Query Lutherans on Unity

CHICAGO, Jan. 12.—Harold A. Bosley, dean of the Duke University divinity school, Durham, N. C., has accepted the invitation of First Methodist Church, Evanston, to succeed the late Ernest Fremont Tittle as pastor of the church which is sometimes referred to as the "cathedral church of Methodism," located near Northwestern University and Garrett Biblical Institute. Dr. Bosley will take up his new duties at the end of the current academic year. Before going to Duke, Dr. Bosley was minister of Mount Vernon Place Methodist Church, Baltimore. He is the author of a number of book on philosophy, among them *The Quest for Religious Certainty* and *Main Issues Confronting Christendom.*

Vote to Pose Questions On Lutheran Unity

The "Committee of 34," appointed by eight Lutheran synods some weeks ago to explore the possibility of merger, met here Jan. 5 and voted unanimously to submit three questions to their respective bodies. The questions which each synod will answer are these: (1) Is it willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council? (2) Will it join in creating a joint ways-and-means committee with the other synods to formulate a plan to draw up a constitution for such a union? (3) Will it approve in principle the transformation of the National Lutheran Council from a common agency to a federation? The synods represented on the committee are the American, Augustana, Danish, Evangelical and United Evangelical Lutheran churches, the Finnish Suomi Synod, the Lutheran Free Church and the United Lutheran Church in America. Representatives of the Lutheran Church —Missouri Synod, largest Lutheran body in the U. S., were present as unofficial observers for the first time since unity negotiations began more than a year ago.

Churches Lauded for Helping Avert Mob Action

The church federation of Greater Chicago and local churches around the 74th street and South Parkway area have been lauded by the Chicago commission on human relations, a civic body, for their effective help in preventing mob violence when Negro families moved into that community some time ago. Representatives of the federation conferred with the mayor and the chief of police, then alerted all ministers in the community, asking them to take appropriate action and offering them suggestions for talks or letters to the people. A number of ministers spoke on the situation from their pulpits. Philip Johnson, pastor of Salem Lutheran Church, had his parishioners distribute leaflets urging people not to congregate or to participate in mob violence. With such close cooperation between clergymen and police, all violence

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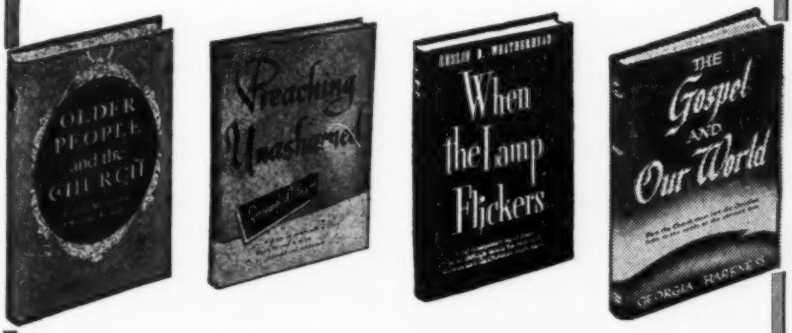

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was avoided. In another community only a short distance away where neither churches nor police took vigorous action considerable violence ensued and mob assembly and rioting continued for five days.

Strengthen Rules Against Fraternity Drinking

At the University of Illinois, Urbana, a drive is under way to enforce the rules against drinking in fraternity houses and rooming houses and at fraternity parties. Fred H. Turner, dean of men, says that the effort was launched partly as a result of recent drinking-party slayings at state universities in Iowa and Ohio. He declares that colleges throughout the country have noted an increase in drinking among students and in public drinking in general. Five fraternities on the Urbana campus which had been placed on "social probation" have been allowed to resume their social schedule.

Family Life Presented On Television Show

What is being described as one of the most constructive television programs yet produced, "Portrait of America," began a fortnight ago in Chicago over the N.B.C. network. The program presents pictures of family life. The church federation is assisting Ben Park, the producer, in discovering various types of families whose stories are suitable for presentation. The show is neither theatrical nor emotional; it aims to present in an objective manner the dreams, faith, tragedy, joy and triumph of American families week by week. The television cameras are taken into the living rooms of the homes, and the families go about their business seemingly unconscious of the camera men's presence.

Urges Seminarians to be 'Holy Men of God'

At the triennial interseminary conference at Augustana College, Rock Island, Dec. 27-Jan. 1 [see The Christian Century for Jan. 11, p. 37], Bishop Stephen Neill, assistant to the Archbishop of Canterbury and associate secretary of the World Council of Churches, told the delegates that the primary qualification for a clergyman is that he be a "holy man of God." "You may be the worst preacher in all America, and your absent-mindedness may drive your elders to distraction, but if you are filled with God nothing else will matter much," he said. He urged the future ministers to preach "as a dying man to dying men." Bishop Neill spoke daily and delivered the closing sermon on Sunday.

And So Forth

Some 2,000 Methodist students attended the fourth national conference of the Methodist Student Movement on the University of Illinois campus at Urbana over the year-end.

Albert Joseph McCartney, director of the Chicago Sunday Evening Club, is conducting a week's preaching mission at Bloor Street United Church, Toronto, on "The Quest of the Human Spirit."

A new organization called the "white circle league" is circulating petitions urging Mayor Kennelly to use his powers to prevent Negroes from moving into "white neighborhoods" and to discourage white people from selling property to them.

VIRGIL E. LOWDER.

World Pacifists Confer in India

Delegates from 36 Countries Attend Meetings in December—Some Hindus Oppose Reforms

TIRUVALLA, TRAVANCORE AND COCHIN, INDIA, Jan. 2—During the entire month of December delegates from 36 nations were in India attending a series of world pacifist meetings. Conferences were held first in Calcutta, then in Santiniketan, the international educational and cultural center founded by Rabindranath Tagore, and during Christmas week at Sevagram, the village near Wardha where Mahatma Gandhi lived. In intervals between conferences, some of the delegates visited other centers and addressed meetings. The Indian press and radio gave wide publicity to these meetings and to the pronouncements of outstanding delegates on the need for establishing world peace. Such prominent Indian leaders as Prime Minister Nehru, Rajendra Prasad, president of the Constituent Assembly, Gov. Katju of West Bengal and Gov.-Gen. Rajagopalachari attended some of the sessions and spoke to the delegates, welcoming the world pacifist movement and explaining the situation in India in relation to it.

Plans Four Years In the Making

The idea of the world pacifist gathering was conceived nearly four years ago by a group of Indian and British peace workers who were deeply concerned over the growing violence and violent-mindedness being displayed everywhere. They felt it desirable that peace workers from all over the world should meet under the guidance of Mahatma Gandhi. Plans were discussed with members of the Society of Friends in England. Approached on the matter, Gandhi expressed great pleasure at the prospect of such a meeting and promised to set aside a week in January 1948 for the purpose. However, early in 1947 Gandhi suggested that it would be wise to postpone the meeting until after the final withdrawal of British troops from India, and the meeting time was changed to January 1949. Early in 1948 an interim all-India pacifist conference was held at Rasulia, Central Provinces. It was attended by some of Gandhi's colleagues and several European pacifists who were working in India on relief and other social service projects. Soon afterwards Gandhi was assassinated, and the worldwide meeting was again postponed. The decision to hold the conferences in December was made at a meeting at Sevagram attended by peace workers from India, Europe and America.

What Did the Conferences Achieve?

It is of course not yet possible to say just what the practical outcome of the pacifist meetings will be. Some of the delegates, however, are optimistic. For instance, Vera Brittain of England was quoted as saying: "One result is quite certain—that all the delegates will carry to their homes what they have discovered here, thus helping worldwide dissemination of the spirit and

principles that Gandhi and Tagore stood for." Rajendra Prasad, a close follower of Gandhi, said: "Although these meetings may not be in a position to influence the conduct of governments, they can certainly influence and shape the life and conduct of individuals, and it is individuals who constitute a nation. The work may be long and hard, but it will really lay the foundation of a peace which will be lasting."

'Hindu Code Bill' Arouses Wide Opposition

Throughout December India's parliament considered a "Hindu code bill" which proposes to grant divorce in certain circumstances, to enforce monogamy among Hindus and to grant equal property rights to men and women. The bill, introduced by Dr. Ambedkar, legal member of the Indian cabinet, has aroused much opposition both inside and outside parliament. When it was first brought up for consideration, more than 1,000 men and women carried on a hostile demonstration in front of the parliament building in New Delhi. A strong armed police detail had to be brought in to keep the crowd from blocking the streets leading to the building. The disputed measure was vigorously condemned later by the annual meeting of the Hindu Mahasabha, which took place the last week of December.

Signs Indicate Some Would Create a Hindu State

In his address to the Hindu Mahasabha meeting, D. S. Savarkar, president of the organization, advocated that Pakistan be recovered and India stand as she was before the partition. Prime Minister Nehru has strongly condemned such views as highly irresponsible and calculated to create mischief among the people. The opposition to the Hindu code bill and sentiments like those expressed by Mr. Savarkar plainly indicate that forces are still at work which would make this a completely Hindu state and call a halt to the progressive reforms that are being carried through against the tradition and history of orthodox Hinduism.

Says Story Quoted by E. Stanley Jones Is Baseless

K. G. Mashruwala, editor of *Harijan* and a close associate of Gandhi, recently wrote in that weekly that a story told to E. Stanley Jones by a newspaperman and quoted by the American missionary in his book, *Mahatma Gandhi—An Interpretation,* was not based on fact. The story was that when Gandhi trudged from village to village on peace missions "bad characters" fled before him. Those who did turn and face him were almost always converted, after which they promised to keep the peace. One day at Noakhali a Moslem confronted Gandhi, was unaffected by him, and grabbed him by the throat, choking him until he was blue in the face. All this time, Gandhi kept smiling. This absence of resistance so unnerved the attacker that he desisted, and later begged forgiveness. Mr. Mashruwala says that he has checked with the people who accompanied Gandhi on his peace missions, and with Manu Gandhi, who was with him until his death, and that they are positive no such incident occurred. He concludes that the story must be regarded as pure invention by a journalist, and regrets that Mr. Jones put credence in it and published it without inquiring as to its authen-

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ticity. He urges that since the book has been translated into some Indian dialects, and is likely to be published in other languages as well, the account should be deleted in future editions.

P. Oomman Philip.

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A first-edition copy of Handel's *Messiah*, one of two extant copies and described by book collectors as "priceless," was found recently on the shelves of the Cambria, Pa., free library by a part-time librarian.

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Make 'Plant to Prosper' Awards

Annual Program Sponsored by Memphis Newspaper Aims to Encourage Better Farm Methods

Memphis, Jan. 9.—Dec. 20 brought recognition of the 800 county winners in the *Commercial Appeal's* 16th annual "Plant to Prosper" contest, in which 61,303 "dirt farmers" of the midsouth participated. Sweepstakes winner in the four-point farm program was G. J. Carpenter of Moscow, Tenn., who 10 years ago was a sharecropper. In 1939 he and his wife bought 112 acres through FHA and by 1941 had it paid for —35 years ahead of schedule. They received $500 and a silver service of equal value. Tenant farmer champion was W. E. Bowlin of Dresden, Tenn., 25-year-old World War II veteran. John Doyle of Lee county, Arkansas, was the winner in the farm operator division. Sweepstakes prize of $250 in the "Live at Home" phase of the competition went to Roy Cooper of Hayti, Mo., a Negro and former sharecropper who has now paid for his own 103-acre farm 30 years ahead of schedule. There were scores of other cash prizes. The newspaper also gives plaques to county agents and editors who have cooperated in lifting the level of rural life through livestock improvement, soil conservation and crop diversification. The banquet for white contestants was addressed by Knox T. Hutchinson, assistant secretary of the U.S. department of agriculture, and D. B. Lasseter of the FHA. That for Negro contestants was addressed by Austin W. Curtis, nationally known chemurgist of the Curtis laboratories in Detroit and formerly assistant to George Washington Carver.

Church of God Convocation Lasts 21 Days

The 42nd annual convocation of the Church of God in Christ (Negro) opened in its 8,000-seat temple here Thanksgiving Day and continued 24 hours daily for 21 days. The church, founded in Memphis in 1895 by C. H. Mason, a Baptist, claims 1 million members. The 7,000 delegates made plans to establish a seminary and publishing house in connection with their headquarters here. Chief feature of the convocation was the celebration of "Bishop Mason Day." The 84-year-old founder has the respect of all Memphians; businessmen report that members of his group pay their bills with unfailing promptness.

Mississippi to Eliminate Teacher Discrimination

In Mississippi, a legislative program to eliminate racial discrimination in teacher salaries was announced Dec. 30 by the president of the state education association. The plan calls for an additional two-year appropriation of $19.2 million. State officials believe that it answers federal court litigation charging discrimination against Negro teachers and students.... Meeting at Biloxi Nov. 22, 15 southern governors voted to give "unqualified support" to the principles of state's rights and free enterprise. The conference elected Gov. J. Strom Thurmond of South Carolina, 1948 States' Rights presidential candidate, as its next chairman.

Arkansas Initiates Ambitious Hospital Building Program

In Arkansas, Dr. T. T. Ross, state health officer, announces that 26 hospital projects to cost $10.5 million—all with the aid of federal funds—will soon be under way.... Arkansas teachers may receive $150 less pay next year, Forrest Rozzell, state education association field secretary, predicts, pointing out that state tax collections available for school use will decline 16 per cent during the 1950-51 school year.... The Arkansas "unlawful assemblage" act has been upheld by the U.S. Supreme Court. Two Negroes had challenged its constitutionality after they were convicted for being present when a striker was killed during a fight near a strike-bound plant in North Little Rock in December 1945.

Says Only True Devotion Can Cope with Communism

Communist agitators have stolen a march on Christian missionaries by appealing to the very ideals Christians find in the New Testament, M. T. Rankin, executive secretary of the Southern Baptist Convention's Board of Foreign Missions and for many years a missionary in China, told 3,500 Baptists gathered in Memphis' city auditorium Nov. 27. "Communists offer an appeal of compassion to the dispossessed man," said Dr. Rankin. "They have a sense of world mission. I have seen Chinese students, sons and daughters of wealthy parents, put on padded garments and go out among the millions of miserable, vermin-ridden country people, teaching and preaching the gospel of communism. When one of those students was led before a Nationalist firing squad, her last words were, 'I die for a cause.' How can Christians hope to cope with communism unless they can overmatch this devotion?"

Crump Opposition Cancels Bridge Celebration

The Memphis chamber of commerce abandoned its impressive plans to celebrate the opening of the new $15 million bridge over the Mississippi here when E. H. Crump, chairman of the bridge commission, opposed the celebration because he did not approve the executive secretary employed to manage it, and because he thought the mayor, not the head of the chamber of commerce, should have been made chairman of the event. No celebration was held. Caffey Robertson, president of the chamber, has resigned as a member of the Memphis harbor and port commission.

And So Forth

The African Methodist Episcopal Church has bought the imposing building which for 50 years housed Second Presbyterian Church and named it Clayborn Temple for Bishop J. H. Clayborn of the Memphis episcopal area. A new congregation, organized with 125 charter members, held its first service in the building Nov. 27 at the close of the denomination's 23rd West Tennessee conference.

Following a Tennessee supreme court opinion stating that the Memphis board of censors has no authority to disapprove a motion picture because Negro actors appear

in it, Lloyd T. Binford, chairman of the board, said he will ban no more films for racial reasons.

Arthur Churchill of this city, Congregational missionary to farm labor, says he finds that the same jimcrowism suffered by Negroes is being applied to Mexicans who come to this area to pick cotton.

After spelling "Negro" with a small "n" for a century, and defending the practice on all grounds, even grammatical, the *Commercial Appeal* has announced a change of policy; hereafter the capital "n" will be used. An editorial in the *Memphis World* (Negro) says: "Memphis Negroes have smarted under the implied insult.... Small things can mean much in race relations. We thank the *Commercial Appeal* for recognizing that fact."

The Methodist hospital here is erecting a $100,000 memorial chapel. William M. O'Donnell is hospital chaplain.

The Lutheran Laymen's League will administer the $1 million Lutheran hospital in Vicksburg, Miss., which was dedicated Nov. 13. MARSHALL WINGFIELD.

The Church Roll

Robert S. Bilheimer, acting executive secretary of the Interseminary Movement, has resigned to become program secretary in the U. S. for the World Council of Churches' study department. He will be succeeded by Arch M. Tolbert of Columbus, Ga., who will assume office in June after completing his work at the Austin (Tex.) Presbyterian Seminary.

Bishop Fred Pierce Corson of the Philadelphia and New Jersey Methodist jurisdictions left Jan. 1 on a "good neighbor" trip to South America for the denomination. Bishop Corson has been named by the church's council of bishops to the committee which will administer the $5 million fund to be raised by the denomination in its "Advance" program to bolster its work in Latin America.

Luther D. Miller, who retired in November as chief of army chaplains, has joined the staff of the Washington Cathedral as a canon and member of the presbytery.

John Park Lee, assistant to the president of St. Luke's and Children's medical center in Philadelphia, has been named to direct the newly created division of welfare agencies of the Presbyterian Church, U.S.A., Board of Pensions. He will be responsible for supervision of the denomination's homes, hospitals and orphanages throughout the United States.

Pierson Parker, formerly a member of the Church Divinity School of the Pacific faculty, has become professor of New Testament literature and interpretation at General Theological Seminary, New York city.

Recent deaths in the field of religion: James G. Hunt, retired Presbyterian minister, formerly a missionary to Egypt (1897-1917) and professor at the Cairo Theological Seminary there, at Pittsburgh Theological Seminary and at Wooster College, in Cambridge, N. Y., Dec. 8, at the age of 79.... E. M. Waits, president of Texas Christian University, Fort Worth, for 25 years before his retirement in 1941, for 54 years a Disciples minister and at one time president of his church's national education board, on Dec. 26.... Thomas Jesse Jones, sociologist and director emeritus of the Phelps-Stokes fund, leader in the field of race relations and Negro education in the U. S. and Canada, on Jan. 5, at the age of 76.... Louis Craig Cornish, president (1927-37) of the American Unitarian Association and for 10 years president of the International Association for Free Christianity and Religious Freedom, on Jan. 7, at the age of 79.... John C. Broomfield, retired bishop of the Methodist St. Louis area, formerly president of the Methodist Protestant Board of Missions, on Jan. 8, at the age of 78.... George E. Huntley, formerly president of the Universalist Church's General Sunday School Association, on Jan. 8, at the age of 78.... Jacob H. Goldner, for 45 years pastor of Euclid Avenue Christian Church, Cleveland, until his retirement five years ago, a Disciples of Christ leader and former president of that group's International Convention, on Jan. 2, at the age of 78.... Walter A. Maier, famous preacher on the Lutheran Hour, radio program heard over 1,200 stations throughout the world, professor at Concordia Theological Seminary, St. Louis, and editor of the *Walther League Messenger*, on Jan. 11, at the age of 56.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Germany Year Zero (Italian) German dialogue, English titles. *Drama* produced against ruins of Berlin. Does for Germany what Rossellini, its producer, did for Italy by picturing in films the degradation left by war. It tells the story of a boy who to get food for his demoralized elders becomes involved with young black-marketeers, absorbs so much of their "survival of the fittest" philosophy that he poisons his helpless father. Then, after days of hopeless, remorseful wandering, he takes his own life. Editing is often confusing, and characters not too well defined, so that emotional impact is lessened. But as an *unforgettable picture* of corruption and despair suffered by victims of war, it could hardly be improved upon. M

On the Town (MGM) Vera-Ellen, Betty Garrett, Gene Kelly, Ann Miller, Jules Munshin, Frank Sinatra. *Comedy*, with songs and dances, as three sailors on one-day leave set out to see New York's sights and meet some girls. *Exuberant*, tuneful, delightfully spontaneous, with the dances a part of the story as in the stage production, not mere inserts in a "backstage" frame. M,Y,C

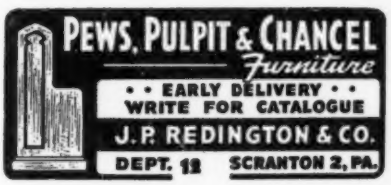
Prison Warden (Col.) *Melodrama.* "Reform" warden's first task: to rescue wife from former boy friend, later convict, who has kidnaped her and fled when she refused to aid his escape. *Stilted* performances in an assembly-line sort of story. Some good background prison atmosphere. M,Y

Sands of Iwo Jima (Rep.) *Drama* celebrating the fears, the drudgery, the courage and the glory of the marines in the Pacific war, through the experiences of one platoon in its training in New Zealand, assaults on Tarawa and Iwo Jima. An *admirable* war film, avoiding heroics, that does probably as good a job as could be done of picturing what the assaults on Japanese-held islands were like. Convincing, restrained. Uses some newsreel footage made on the spot. M,Y

BEST CURRENT FILMS

For Family: Christopher Columbus, Come to the Stable, The Great Dan Patch, Ichabod and Mr. Toad, Jolson Sings Again, Louisiana Story, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: The Affair Blum, All the King's Men, The Doctor and the Girl, Everybody Does It, The Fallen Idol, Fame Is the Spur, Father Was a Fullback, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Pinky, Quartet, The Quiet One, The Red Shoes, She Wore a Yellow Ribbon, Symphonie Pastorale, Task Force, The Window. 1-25-50



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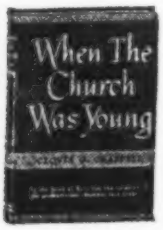

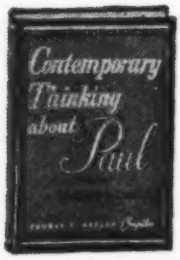

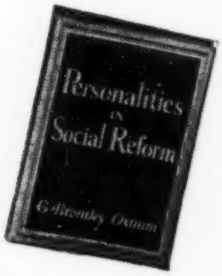

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